

Library of the Theological Seminary,

PRINCETON, N. J.

Division.....*7*.....

Section*7*.....

Shelf.....

Number.....

THE
JEWISH EXPOSITOR,

AND

Friend of Israel.

MAY, 1829.

ZECHARIAH'S PROPHETIC VIEW OF
THE MESSIAH'S KINGDOM AS DIF-
FERENTLY INTERPRETED BY A
CHRISTIAN AND A JEW, &c.

(Continued from page 89.)

—
INTERPRETATION OF THE PROPHECY,
ZECHARIAH, CHAPTER XI.

It was before stated, that we should find in its proper place, due notice taken of the pride and worldly-mindedness, which led the Jews to reject the Messiah, as he offered no temporal advantages; and of their forfeiting thereby all claim to the blessings which his kingdom was calculated to afford. We are now come to that place. The introduction to this chapter announces the frustration of their hopes of worldly greatness built upon the promised Messiah; and distinctly states what portion of their nation would be blinded by such motives, and what portion would be exempt from them. The rulers, the rich, and the great are declared to be those who would mislead the flock; while the poor and the humble are stated to be

those who would recognise the hand of God in his works, and perceive that this was the word of the Lord.

At the time of Christ's coming, it is unquestionable, that a very general expectation prevailed among the Jews, that the period for their Messiah's appearance was arrived; but so remote was the character of Jesus from what they expected in their prince, and so different were the advantages he offered from what they had hoped to obtain, that the majority of the people willingly yielded to the persuasion of their interested rulers, that he was not the promised Messiah; and thus the misguided flock for the most part entered into the views of their priests and rulers, and rejected Christ.

The motives for this rejection are manifest even to this day, in the backwardness of Israel to relinquish the hopes of a temporal Messiah, and in their blindness to the benefits offered them by a spiritual one; although the consequence has hitherto been to them the loss of even the temporal ad-

vantages they previously enjoyed, instead of the attainment of others which they expected. Small, however, in the Christian's estimation, are these, in comparison with their loss, in a spiritual point of view, or their loss of the especial favour of Heaven; which from that time has not only withheld from them any further revelations, but, as we conceive, has even blinded them to the true spiritual import of those previously vouchsafed. Thus, in whatever light we view it, whether spiritually or politically, the humiliation of Israel from that time to the present, has been abundantly manifest; as declared in the prophecy, under the metaphor of the fall of the loftiest trees, the pride of the forest.

Open thy doors, O Lebanon! that the fire may devour thy cedars. Howl fir-tree, for the cedar is fallen, because the mighty is spoiled. Howl, O ye oaks of Bashan, for the forest of the vintage is come down. There is a voice of the howling of the shepherds, for their glory is spoiled. A voice of the roaring of young lions, for the pride of Jordan is spoiled.

This language is highly figurative, no doubt; yet is it interspersed with expressions, which almost preclude the possibility of its misapplication; for *the cedars of Lebanon, and the oaks of Bashan*, are next, by a change of metaphor, called, *the shepherds of the flock*; and soon after, dropping the metaphor entirely, it appears that they are the rich and the great, who sacrifice their flock to avarice and ambition. Their hopes, however, were frustrated, in the appearance of a spiritual, instead of a temporal prince, and an exultation over their disappointed ambition forms

the exordium to this chapter, which may be explained as follows:—

Literally, the shepherds are supposed to howl for the loss of their rich pastures on mount Carmel, the forest of the vintage; and the lions to roar for the loss of their covert, the thickets on the banks of Jordan, the pride of the river, which, with other trees, are doomed to destruction; but the figurative meaning is, that the priests and rulers of Israel should be disappointed of their hopes of worldly greatness at the Messiah's coming, and be deprived, under the new dispensation, of their power and influence.

The lamentation over their frustrated hopes, is next coupled with expressions of compassion for their misguided flock, whom they had doomed to the slaughter; that is, by depriving them of *the life which is in Christ*. This flock, the prophet is commanded to feed.

Thus saith the Lord my God. Feed the flock of the slaughter, whose possessors slay them, and hold themselves not guilty. And they that sell them say, Blessed be the Lord for I am rich. And their own shepherds pity them not.

Avarice is thus foreshewn to be the vice which would lead the priests to reject Christ; the sending of whom is next declared to be the last act of Divine interposition in behalf of Israel; those who reject him being thenceforward left to themselves.

For I will no more pity the inhabitants of the land, saith the Lord, but, lo! I will deliver the men every one into his neighbour's hand, and into the hand of his shepherd, and they shall smite the land, and out

of their hand I will not deliver them.

But while further interposition is thus denied to those who reject Christ, being the rich and the great; spiritual food is expressly promised to those who receive him, who were the poor and the meek.

But I will feed the flock of the slaughter, even you, O poor of the flock.

The food here promised to those who are willing to receive it, cannot be any other than spiritual food; that is, the knowledge to discern truth from falsehood, and the grace to make a proper election between right and wrong. To the poor, this was given, of whom Christ declared that "*Theirs was the Kingdom of Heaven:*" to the rich it was not given, of whom he declared, "*That it was easier for a camel to pass through the eye of a needle,*" than for them to enter his kingdom.

We come now to the events to which this introductory matter is intended to lead us; and to render the prophetic annunciation the more impressive, it is typically represented by actions, as well as expressed by words. This is the most important part of the prophecy; that on which it may be said that the whole interpretation hinges. And yet it is here that the Christian is at fault, and that the Jew expects a certain triumph: nor without reason, when our ablest commentators disagree, or even acknowledge the difficulties to be insurmountable. Whether they are removed by the proposed exposition, the reader must decide; and to enable him to do so,

we shall state them as briefly as possible.

The events alluded to will, with the Christian, scarcely admit of doubt, for the passage before us is cited in the Gospel of Matthew, though by some error, it is there ascribed to Jeremiah instead of Zechariah. But were the citation in question even supposed to be a marginal note, which had found its way into the text in transcribing, still the purport of the prophecy would be not the less manifest, for the connection of this with the context, and the unity of the whole, sufficiently declare the subject.

The events foreshewn, are the death of Christ, the dissolution of the old, and the founding of the new covenant, the rejection of this latter by the great body of the Jewish nation, and their immediate forfeiture of the benefits it affords, with other circumstances attending these events, such as the betrayal of Christ for thirty pieces of silver; the employment of this money in the purchase of the potter's field; the separation of the Jews, who rejected Christ, from those who received him; and the evils entailed upon those who having rejected the true, followed after false Messiahs. These are the circumstances shadowed forth in the prophecy; but to give a consistent explanation of every part of it, and to shew the exact adaptation of the events to the prediction, constitute the difficulty.

The typical actions of the prophet, consist in his taking two staves, or crooks; first affixing to each of them a significant denomination, and then breaking them in succession, accompanying this action with explanations, declaratory

of the purport of his doing so. Yet is the whole highly mystical, and in parts so obscure, that Dr. Blayney acknowledges he cannot solve these difficulties; an avowal that would have been rendered unnecessary, had his predecessor Lowth been more successful. Their failure seems chiefly to have arisen from their misconceiving, in the first place, whom the prophet here personates in the character of the shepherd; and, in the next, what the staves are intended to represent; for the general purport of the whole, is rightly understood by both to be an allusion to the death of Christ, and the completion of his mission. Accordingly, Lowth supposes the shepherd to personate the Messiah, as the shepherd of his flock. But the Messiah is throughout the person spoken of, rather than the speaker, as will presently appear. Blayney also considers the prophet as a type of the Messiah; but supposes him sometimes to speak in his own name, as being himself the shepherd. Not to dwell on the want of consistency in this change of character, its avowed inadequacy to furnish the solution required, is alone a sufficient refutation of it.

That the prophet is the actual speaker is clear, but he speaks in the name of the Almighty, as is distinctly declared three times at least in the present chapter. The great Shepherd is then no other than God himself; and all mankind are his flock. Who are the staves, or crooks, we have next to inquire.

The staff, or crook, is the shepherd's implement, with which he tends his flock, protecting them on the one hand, or correcting them on the other. Hence the two names adapted to the two-fold

office, which might be rendered Pleasure and Pain, instead of Beauty and Bands; but there is no occasion to alter the translation, which is equally literal, and equally appropriate as it stands. It is, perhaps, worthy of note, that two staves were once in use for these different purposes. What are these staves then intended to represent? In a word, God being the Shepherd, and all mankind his flock, the staves appear to be typical of *Christ* and *Israel*; these being the agents employed, the great instruments in the hands of God, in accomplishing the work of man's redemption, from the darkness of idolatry to the light of true religion. One staff being *Israel*, with whom was founded the Old Covenant, the express object of which was the abolition of idolatry; a covenant which is continually called the "*bondage of the law*;" and the other staff, *Christ*, the founder of the New Covenant, called "*the beauty of holiness*;" who declared that his yoke was easy, or pleasant; thus the name will be equally appropriate, whichever translation is adopted.

And I took unto me two staves, the one I called Beauty, and the other I called Bands, and I fed the flock.

The parallelism between these two staves strikingly appears in the circumstance that the most remarkable prophecies, as the third chapter of Isaiah, which the Christian conceives to be exactly fulfilled in the person and character of Christ, the Jew imagines to accord as perfectly with the circumstances and condition of the house of Israel. May we not suppose them to be designedly applicable to both? instrumental alike

to the same great purpose, man's redemption from idolatry.

One of the earliest acts of Christ, who, however, did every thing in the name of the Father, was his exposing the unfitness of the Jewish leaders, who were the priests, the scribes, and the elders, to be the spiritual guides of the flock. Their selfishness and hypocrisy he unsparingly denounced, as rendering them unfit for such an office; of which they were consequently deprived under the new dispensation. Such appears to be the purport of the following verse, as ably expounded by Lowth.

Three shepherds also I cut off in one month, and my soul loathed them, and their soul also abhorred me.

One month, is an indefinite expression for a short time, as if the prophet had said, *at once*. When the people had been duly warned against these treacherous guides; those who chose to disregard that warning, had no reason to complain, if it pleased Heaven to leave them to their fate, as is next declared.

Then said I, I will not feed you; that that dieth, let it die, and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.

The prophet next foreshews, by typical actions, accompanied by explanations declaratory of their purport, the death of Christ and the dissolution of the Old Covenant.

And I took my staff, even Beauty, and cut it asunder; that I might break my Covenant which I made with all the people.

The Covenant with Abraham promised blessing to all nations through his seed. The Gospel of Christ was that blessing; refused by the Jews, and consequently given to the Gentiles; for a remnant only of Israel received the Gospel, and those were the poor of the flock.

And it was broken in that day, and so the poor of the flock that waited upon me, knew that it was the word of the Lord.

"The poor had the Gospel preached unto them," and received it with gratitude; but the ingratitude of their leaders towards the Great Shepherd, for the care he had so long taken of them; and the small estimation in which they held a spiritual Messiah, are aptly foreshewn by the prophet, in the name of the Great Shepherd, claiming his reward at their hands, and their offering the precise sum which was given for Christ, thirty pieces of silver.

And I said, If ye think good give me my wages, and if not, forbear; so they weighed me for my reward, thirty pieces of silver.

The way in which this money was actually bestowed, is next foreshewn, by the Shepherd's rejecting it scornfully, and desiring it may be given to the potter.

And the Lord said unto me, cast it to the potter; a goodly price that I was valued at by them: so I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.

The price they actually gave for Christ, aptly denotes the value they put upon God's goodness in sending him, the Great Shepherd's proffered remuneration. The house of

the Lord, or the temple, is the supposed scene of action, shewing the spiritual import of the transaction. The money being given to the potter, foreshews how it would be actually employed, to wit, in the purchase of the potter's field; in fact, it was given to the potter. If it be asked what the potter had to do in the temple? the answer is, he went there, as others did, to pray. His being there does not, as some suppose, imply that he was at work there.

Those who rejected and crucified Christ, are thenceforward rejected from being God's chosen people. As Christ was cut off from the land of the living, so Israel was cut off from *the life in Christ*. No spiritual gifts have since been imparted to them; no prophet has since appeared among them, for above two thousand years. To the house of Judah and the Gentiles who received Christ, have those blessings since been confined, as next intimated.

Then I cut asunder my other staff, even Bands, that I might break the brotherhood between Judah and Israel.

The house of Jacob was from this time divided into Christians and Jews, who appear to be distinguished in the prophecy under the types of Judah and Israel; the former denoting those who received, and the latter those who rejected Christ. This distinction appears to be maintained till their promised re-union in the New Jerusalem.

The spiritual evils entailed on those who reject the true Messiah, to follow after false teachers, are next foreshewn.

And the Lord said unto me, Take unto thee yet the instruments of a

foolish shepherd, for I will raise up a Shepherd in the land, which shall not visit those that be cut off, neither shall seek the young, nor heal that that is broken, nor feed that that standeth still, but he shall eat the flesh of the fat, and tear their hoofs asunder.

Israel is thus left to the mercy of these false shepherds, while spiritual blindness, infatuation, and utter helplessness, are the awful judgments denounced against the selfish and worldly-minded priesthood, who thus mislead and sacrifice their flock.

Woe to the idol shepherd, that leaveth the flock! the sword shall be upon his arm, and upon his right eye; his arm shall be clean dried up, and his right eye shall be utterly darkened.

The spiritual blindness which has since darkened the mental vision of Israel, appears to the Christian to be here distinctly foretold.

(To be continued.)

EXTRACTS FROM JEWISH WRITERS
REFERRING TO THE MESSIAH.

To the Editors of the Jewish Expositor.

Gentlemen,

BEING engaged in Missionary labours among the Jews, I have found it necessary to pay some attention to the writings of authors held in estimation and authority by that most interesting race; and, in the course of my reading I have met with many passages in those writings, which agree with our application of various Old Testament Scriptures to Christ, and which also prove, that the opinions entertained by Christians regarding the Divinity, incarnation, miracles,

sufferings, and salvation of the Messiah, were received by the ancient Jewish Church.

Considering that such testimonies may be useful to my fellow-labourers in particular, and to the readers of the Jewish Expositor in general, I now transmit some of the extracts, which I have found it useful to make, and, should they meet with your approbation, I will continue from time to time to send you the result of my investigations. I remain,

Gentlemen,
Your's very sincerely,
CHARLES.

I have arranged these Extracts under different heads, and the first is as follows:—

Gen. i. 2. And the Spirit of God moved upon the face of the waters.

The Spirit of King Messiah is here intended. Sohar, p. 19. col. 75. *ibid.* p. 107. col. 425. *ibid.* p. 128. col. 509.

Whence do you prove that King Messiah existed from the beginning of the world? From these words, The Spirit of God moved upon the face of the waters. Who is signified in this place? King Messiah, of whom it is said, The Spirit of the Lord shall rest upon him.* Pesikta Rabbathi, p. 58.

This is the Spirit of Messiah; for it follows immediately, that He should brood over the waters of the law, and, in consequence, redemption follows, according to the words, And God said, Let there be light. Sohar Chadasch, p. 82, 4.

Gen. i. 4. And God saw the light that it was good.

The middle column (a Cabalistical name of the Messiah,) is signified by these words. Tikkune Sohar, c. 30, p. 76.

What is that light which the Jewish church beholds? That light is King

Messiah, q. d. And God saw the light that it was good; i. e. God had respect to Messiah and his works before the creation of the world. Pesikta Rabbathi, p. 62, 1.

What do these words, In thy light shall we see light,* point out, except the light of Messiah, concerning whom it is written, And God saw the light that it was good. Pesikta Rabbathi, in Jalkut Simeon, v. 2, p. 56.

Gen. i. 26. And God said, Let us make man in our image after our likeness.

The Creator said to the Lord of the Creation, Let us make man, &c. The Lord of the Creation answered, I approve the counsel concerning the formation of man, but because man is foolish, he will be a sinner in thy sight. Sohar Genes. p. 25, 98.

And the WORD of the Lord created man in his own image. Targum of Jerusalem in loc.

Gen. iii. 8. And they heard the voice of the Lord God walking in the garden.

And they heard the Voice of the WORD of the Lord walking in the garden. Targum of Jonathan.

This was the Middle Column and the Shechinah with Him.

The Voice which walked in the garden was the Middle Column.

The Voice in the garden was the Shechinah. Tikkune Sohar, c. 6.

Gen. iii. 9. And the Lord God called unto Adam.

The WORD of the Lord God called Adam. Targum of Jerusalem.

Gen. iii. 15. And I will put enmity between thee and the woman, &c.

It is the Holy Blessed God, who is destined to abolish evil concupiscence, יצר הרע, from the world, q. d.

He will swallow up death in victory,† and I will cause the unclean spirit to

* Isa. xi. 2.

† Psa. xxxvi. 9. † Isa. xxv. 8.

pass out of the land.* Sohar Gen. p. 76, fol. 301.

Thou wilt attempt to bite them in their heel, and thus to hurt them; but there shall be a remedy for the sons of the woman, yet none for thee; for it shall come to pass that they shall obtain safety in the heel in the days of King Messiah. Targum of Jerusalem in loc.

Hence has arisen the 'phrase, **בעקבות משיחא**. In the heel of Messiah, i. e. in the very time when the heel of the Messiah shall be wounded by the serpent.

Gen. iii. 24. So he drove out the man, &c.

And the Lord God cast him out by the hand of Messiah, who was in paradise. Sohar Chadasch, p. 82.

Gen. iv. 25. For God hath appointed me another seed, &c.

Rabbi Tanchuma, in the name of Rabbi Samuel, said, Eve had respect to that seed, which comes from another place. But what seed is that? King Messiah. Bereschith Rabba, § 23, p. 23, 4.

Gen. v. 24. And Enoch walked with God: and he was not, for God took him.

He was taken away, and ascended into heaven by the WORD, who is before God. Targum of Jonathan.

Gen. vi. 3. And the Lord said, &c.

And the Lord said by his WORD. Targum Jonathan.

And the WORD of the Lord himself said. Targum Jerusalem.

Gen. vi. 6. And it repented the Lord.

And it repented God in his WORD. Targum Jerus.

Gen. vii. 16. And the Lord shut him in.

And the Lord protected him by his WORD. Targum Onkelos.

And the WORD of the Lord defended the door of the Ark in his sight. Targum Jonathan.

And the WORD of the Lord saved him. Targum Jerusalem.

Gen. ix. 12. This is the token of the covenant, which I make between me and you, &c.

This is my sign, which I will establish between my WORD and between you. Targum Jonathan.

Gen. ix. 13. I do set my bow in the cloud, &c.

The bow shall be a sign of the Covenant between my WORD and the earth. Targum Jonathan.

Gen. ix. 16. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting Covenant, &c.

The Shechinah has many vestures, in respect to which God hath created thrones, angels, souls, seraphims, heaven, earth, and whatsoever else He hath made. And indeed He hath signed and engraven upon all the creatures which He hath created, according to the vestures of the Shechinah, certain indications of those vestures, so that all created things might behold in those indications, the mercy of the Shechinah. And this is the mystical sense of the words, And I will look upon it, that I may remember the everlasting Covenant, &c.* Tikkune Sohar, c. 22, p. 24, 1.

Gen. ix. 27. And he shall dwell in the tents of Shem.

The Shechinah dwells only in the tents of Shem. Bereschith Rabba, § 36, p. 35, 4.

Gen. xi. 8. So the Lord scattered them abroad.

And the WORD of the Lord was manifested against that city. Targum Jonathan.

* The meaning is, that all created things were, in some respects, typical of Christ, and that the rainbow, in particular, was a token of His redemption. Charles.

Gen. xv. 6. And he believed in the Lord.

Abraham believed the WORD of the Lord, and it was imputed to him for righteousness. Targ. Onkelos and Jonathan.

Gen. xvi. 13. And she called the name of the Lord that spake unto her, Thou God seest me.

And Hagar gave thanks, and prayed in the name of the WORD of the Lord, which had appeared unto her, saying, Blessed art thou, the living God of all the world, who hast seen my affliction! Targum of Jerusalem.

Hagar, at first, without being expelled, fled away, of her own accord, and was brought back by the Angel, who met her, i. e. by the WORD of God. Philo de Cherubim.

The Angel, who is the WORD of God, met her, and commanded her to return to her master's house. Philo de profugis.

Gen. xviii. 2. And he lift up his eyes and looked, and lo, three men stood by him.

And the WORD of the Lord appeared to him. Targum Jerusalem.

The Holy Blessed God said to the Angels, Go to him, i. e. Abraham, and the Shechinah was associated with them, who detained Abraham whilst the Angels departed, q. d. And the men turned their faces from thence, and went towards Sodom, but Abraham stood yet before the Lord.* Midrasch Tehillim, p. 14, 3.

And he saw the Shechinah and the Angels. Bereschiith Rabba, § 48, p. 47, 1.

Gen. xviii. 3. My Lord, if now I have found favour in thy sight.

And he said, O Lord, יהוה. By **Y** and **S**, he worshipped the Shechinah, but the others were under him, as a throne. Rabbi Chija said, Abraham spoke these words to the greatest of them, and he was Michael. Bereschiith Rabba, § 48, p. 47, 2.

* Gen. xviii. 22.

Gen. xix. 1. And Lot seeing them, rose up to meet them.

He saw the Shechinah. But can any one see the Shechinah? He saw a splendour ascending over their heads, and therefore he said, Behold, I pray, O my Lord, יהוה. O my Adonai. Sohar Genes. p. 71, 279.

Gen. xix. 24. And the Lord rained upon Sodom, &c.

Behold then sulphur and fire were poured down from the face of the WORD of the Lord out of Heaven. Targum Jonathan.

Gen. xxi. 20. And God was with the lad.

And the WORD of the Lord was with the lad for his help. Targ. Onkelos and Jonathan.

Gen. xxi. 22. God is with thee in all that thou doest.

Abimelech and Phicol said unto Abraham, The WORD of the Lord is thy help in all that thou doest. Now, therefore, swear unto me by the WORD of the Lord. Targ. Onkelos and Jonathan.

Gen. xxii. 1. God did tempt Abraham.

The WORD of the Lord tempted Abraham. Targum Jonathan.

Gen. xxii. 8. My son, God will provide himself a lamb.

The WORD of the Lord will provide a lamb for me. Targum Jerusalem.

Gen. xxii. 14. And Abraham called the name of that place, Jehovah Jireh.

The WORD of the Lord delivered Isaac, and substituted a ram in his stead. Targum Jerusalem.

Gen. xxii. 16. By myself have I sworn, saith the Lord.

By my WORD have I sworn, saith the Lord. Targ. Onkelos and Jon.

Gen. xxii. 18. And in thy seed shall all the nations of the earth

be blessed, because thou hast obeyed my voice.

All nations of the earth shall be blessed on account of the merit of thy Son, because thou hast obeyed my WORD. Targ. Onkelos and Jon.

Gen. xxiv. 7. He shall send his Angel.

God shall send his own Angel. Targum Jonathan.

Truly this is the Angel of the Covenant. Sohar Gen. p. 89, 314.

Gen. xxvii. 28. God give thee of the dew of Heaven.

Rabbi Jose said, All these things relate to the time when King Messiah shall come. Sohar Gen. p. 85, 335.

Gen. xxvii. 30. And it came to pass as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of his father, &c.

Come and see. All the works of Jacob were in the name of the Holy Blessed God, and because God was always with him, neither did the Shechinah depart from him. For, behold, at the time when Isaac called his son Esau, Jacob was not there, but the Shechinah revealed it to Rebecca, and she to Jacob. Sohar Gen. p. 84.

יָצָא יָצָא Going out Jacob departed. This word יָצָא, is used twice, once in respect of the Shechinah, afterwards in relation to Jacob; for when Jacob went forth, the Shechinah went forth with him. For whilst the Shechinah was present, the benediction was pronounced. Isaac recited the words, but the Shechinah confirmed them to him. Sohar Gen. p. 85.

Gen. xxviii. 18. And Jacob took the stone that he had put for his pillows, &c.

* He, i. e. the Messiah, is the stone of Jacob. Bereschith Rabba.

Gen. xxviii. 21. Then shall the Lord be my God.

* That is, Messiah was typified by the stone which Jacob set up.

And the WORD of the Lord shall be my God. Targum Onkelos.

Genesis xxviii. 22. And this stone which I have set for a pillar, &c.

* That Stone upon which the world was formed, and the temple built, is here signified. Sohar Gen. p. 53.

Gen. xxxi. 24. And God came to Laban, the Syrian, in a dream by night.

Laban followed Jacob; but Michael descended, and drawing his sword, would have slain him, q. d. God came to Laban, &c. Pirke Rabbi Eleazar, c. 37.

Gen. xxxi. 49. And Mizpeh, for he said, The Lord watch between me and thee.

Let the WORD of the Lord watch between me and thee. Targ. Onkelos.

Gen. xxxv. 10. And he called his name Israel.

Who is he that called him Israel? The Shechinah, as it is said elsewhere, And the Lord called Moses.† Philo de Somniis, 454.

Gen. xxxix. 2. And the Lord was with Joseph.

The Shechinah is with the just wherever they may be, and does not leave them. Joseph passed through the valley of the shadow of death, and was brought down into Egypt; but the Shechinah was with him, q. d. And the Lord was with Joseph. And because the Shechinah was with him, all things which he undertook, through His means, prospered. Sohar Gen. p. 106.

Gen. xlvii. 31. And Israel bowed himself upon the bed's head.

He worshipped thus because Messiah was about to come in the end of

* It is meant that Christ was typified, for the name Stone, is a title applied to Christ by the Jews, as we shall see hereafter.

† Exod. xxiv. 12.

days, and the Shechinah would dwell with them. Sohar Gen. p. 116.

Gen. xlviii. 16. The Angel which redeemed me from all evil, bless the lads.

Rabbi Simon said, This is the Shechinah, concerning whom it is written, And the Angel of God which went before the camp of Israel.*

May He bless you, i. e. in the age to come.

That they may grow into a multitude, in this age, so as to have power in either world. Sohar Exod. p. 48.

The Angel is that Redeemer (גואל) in whom is found all deliverance and safety in the world. Sohar Gen. p. 122.

The Angel who redeemed me is the Shechinah. Sohar Gen. p. 123.

Gen. xlix. 1. That which shall befall you in the last days.

By the end of days, or the last days, is to be understood the times of the Messiah. Bechai upon the Law, p. 58, 3.

Gen. xlix. 8. Judah, thou art he whom thy brethren shall praise.

Judah was born the fourth among the tribes; and on the fourth day, the luminaries were created. And of Messiah it is written, His throne is as the sun before me.† And from Judah Messiah is born, as it is written, And there shall come forth a rod out of the stem of Jesse.‡ Bereschith Ketana.

Gen. xlix. 10. The sceptre shall not depart from Judah, &c.

The sceptre shall not depart from Judah, i. e. The chamber, or sculptured consistory, which has been constituted in Judah, as it is written, He refused the tabernacle of Joseph, and chose not the tribe of Ephraim; but chose the tribe of Judah, the Mount Zion, which He loved,§ that Mount, I say, which was remarkable and glorious on account of the Law. And hence it is said, The Lord loveth the

gates of Zion more than all the dwellings of Jacob,* i. e. The gates renowned for the decisions pronounced in them.

And a Scribe from between his feet.

These are עבָי they who sat and gave sentence in the great Sanhedrim, which was held in the Consistory, or Carved Chamber, in the territory of Judah. Thus it is said, The families of the Scribes which dwelt at Jabez.† And what is the meaning of the words, The sceptre shall not depart from Judah? This is indicated, viz. that the power of judging in capital causes was not granted to the Sanhedrim, except when they were sitting in the Carved Chamber. For when they departed thence to any other place, the power of life and death was no longer in their hands; according to what is written: And thou shalt do according to the sentence which they of that place, which the Lord shall choose, shall shew thee.‡ Hence it appears, that the place was necessary to the authority of the Sanhedrim, so that their judgment would be nugatory, if pronounced out of the place, which the Lord should choose. Bereschith Rabba.

Until Shiloh come, i. e. the Messiah. Bereschith Rabba, § 98, p. 95.

The sceptre shall not depart from Judah, i. e. כסא מלכות The Throne of the Kingdom. When shall it depart? When He shall come, whose is the Kingdom. Bereschith Rabba, § 99.

Until Shiloh come. Messiah is signified.

And to Him shall the gathering of the people be; for He shall judge the whole world, q. d. He shall judge among many people.§ Bereschith Rabba in loc.

King Messiah is spoken of in these words, The sceptre of thy kingdom.|| And He is called שבט Sceptre, because He punishes the sinners of

* Psal. lxxxvii. 2. † 1 Chron. ii. 55.

‡ Deut. xvii. 10.

§ Mic. iv. 3. Isa. xi. 4.

|| Psal. xlv. 6.

* Exod. xiv. 19. † Psal. lxxxix. 36.

‡ Isa. xi. 1. § Psal. lxxviii. 67, 68.

this world, as it is said, Gen. xlix. 10. Sohar Chadasch, p. 42. 2.

The sceptre shall not depart from Judah. Behold this is Messiah the Son of David.

Nor a lawgiver from between his feet. Behold, Messiah, the Son of Joseph. Sohar Gen. p. 31. 128.

There shall come a Star out of Jacob.* When shall this prophecy be fulfilled? When Shiloh, i. e. King Messiah, shall come. Bereschith Rabba.

Until Shiloh come. Until King Messiah come, whose is the Kingdom. Targum Onkelos and Jerusalem.

Until King Messiah, of small reputation among his sons, shall come. Targum Jonathan.

The establishment of the kingdom in the tribe of Judah shall be manifest, until Messiah shall appear. Midrasch Mischle, p. 57, 1.

What is the name of Messiah? They who proceeded from the school of Rabbi Shila said, his name is Shiloh. Sanhedrim, 98, 2.

King Messiah, whose is the kingdom; and so also Onkelos expounds the place. Rasche.

Until the Shiloh come; that is, Messiah the King, to whom that kingdom belongs, as these words are interpreted by Onkelos and in Midrasch Agadah Aben Ezra.

The words **יבא שלה**, Shiloh come, by Genatria are the same as **משיח**, Messiah. Baal Katturim.

These words treat of Messiah the last Redeemer. Bechai, fol. 59, 2.

He, who exercises power, shall not depart from Judah, nor a Scribe from his descendants, until Messiah come. Targum Onkelos.

Kings and Rulers shall not cease from the house of Judah, nor Scribes teaching the law, from his seed, until the time when Messiah shall come. Targum Jonathan.

Rabbi Chanuna, the son of Rabbi Chanina said, The Son of David comes not before all Judges and Prefects shall have ceased from Israel. Sanhedrim, p. 98.

Gen. xlix. 11. Binding his foal unto the vine, &c.

How beautiful is King Messiah, who shall arise from the house of Judah! He girdeth his loins and descends, and maketh war upon his enemies. Targum Jonathan and Jerusalem.

Behold, this is King Messiah. Sohar Gen. p. 127.

When He shall come, of whom it is written, Lowly, and riding upon an ass,* he shall wash his clothes in the blood of grapes, i. e. He himself shall purify men from their sins. Bereschith Rabba, § 98. p. 95. 4.

Gen. xlix. 18. I have waited for thy salvation, O Lord.

I expect not the deliverance of Gideon, nor do I look forward to the deliverance of Sampson, because their salvation is temporal; but I expect and look for *thy* salvation, O Lord, because thy deliverance is eternal salvation. Targum Jonathan.

My soul waits for that redemption, which thou hast said is about to come by thy WORD to thy people, the sons of Israel. Targum Jerusalem.

Messiah liberates us with an eternal deliverance. Targum Jerusalem.

Gen. xlix. 24. The Stone of Israel.

It is prohibited to use vessels of earth, or to throw stones upon the Sabbath-day; for they have rest because of the Shechinah, who is called the Stone, as the Scripture says concerning Him in Gen. xlix. 24. Sohar Numb. p. 100.

Exod. iii. 2. And the Angel of the Lord appeared unto him in a flame of fire.

By the Angel of the Lord, the Shechinah is to be understood. Sohar Exod. p. 96.

He is called the WORD of the Lord. Targum Jonathan.

My WORD shall be thy help. Targ. Onkelos and Jonathan, on v. 12.

* Numbers xxiv. 17.

* Zech. ix. 9.

Exod. iii. 5. Put off thy shoes from off thy feet.

Whenever the Shechinah has made himself visible, there it has been prohibited to retain sandals on the feet. Schemoth Rabba, § 3.

When the WORD (*λογος*) cometh into the assembly of his friends, He speaketh not until He hath called to every one by his name, to the end that they may listen with attention to his declarations, and bear them perpetually in remembrance. Thus He called to Moses out of the burning bursh. Philo de somniis, p. 461.

Exod. iv. 13. O my Lord, send, I pray thee, by the hand of Him, whom thou wilt send.

These words *נא ביד תשלח*, I pray, by the hand of Him whom thou wilt send, in Gematria, are the same as Menachen, the son of Ammiel, i. e. King Messiah. Rabba Meir Aldabi Sephardi in *שבילי אמונה* Principles of Faith, c. 1, p. 123.

Exod. iv. 12. I will be with thy mouth.

My WORD shall be with thy mouth. Targum Onkelos and Jonathan.

(*To be continued.*)



BAPTISM OF MR. M. N. JOSEPH, FORMERLY READER OF THE SYNAGOGUE AT BEDFORD.

[We insert this Letter at the particular request of our valued Correspondent.—EDIT.]

To the Editors of the Jewish Expositor.

Gentlemen,

It affords me considerable satisfaction to forward to you the particulars of the admission of the above individual of the Jewish persuasion, to the rites and privileges of the Christian communion. Mr. Joseph was publicly baptized,

at St. Gregory's, on the afternoon of Sunday last, the 15th instant, by the Rev. Samuel Titlow, the curate of the parish.

From circumstances of previous occurrence, doubtless in the recollection of very many of the readers of the Jewish Expositor, it may be satisfactory for them to know, that during the many months that Mr. Joseph had been a resident in Norwich, he had the advantage of regular instruction from Mr. Titlow, who readily undertook to prepare him for baptism; besides the occasional assistance of myself and another clergyman of the established church, whom he solicited to appear as his witnesses. It is also due to him to say, that from the period of his arrival in Norwich, to the present hour, no circumstance has come to our knowledge, which might tend in the slightest degree to cast a shade upon his moral character, or to weaken that conviction of his sincerity, which his own solemn declarations, and his uniformly correct conduct, fully justify us in entertaining. Under appearances so favourable, and at his own urgent solicitations, the holy sacrament of baptism was administered; and surely we may entertain a good hope that it was accompanied with that regenerating influence of the Holy Spirit, which alone can render it effectual for the salvation of a sinner's soul. The truly apostolical and interesting ceremony was performed in the midst of a congregation, as numerous as the church could hold, and as attentive as the solemnity of the occasion could require. After which a very impressive, and, we trust, really profitable discourse was delivered, with much energy and feeling, by

Mr. Titlow, in which mention being made of Mr. Joseph's aged father and beloved sister, he was observed by many to be sensibly affected, even to the shedding of many tears, at the remembrance of relatives so near and dear to him according to the flesh, and yet, alas! at the same time, in a higher and spiritual connexion, how *far off and estranged from him!* Suitable psalms and hymns were introduced during the service, the whole of which occupied about three hours, when the numerous congregation separated, much impressed with the solemn, and to many of them, unexpected event.

There is joy among the angels in heaven over one sinner that repenteth, and there ought to be joy among the faithful on earth, when one of the long lost sheep of the house of Israel returns to the Fold of Christ, the good Shepherd. Let us then rejoice, for this our brother was dead, and is alive again; he was lost, and is found! And let us offer up our united prayers to the Eternal Jehovah—the God of Abraham, of Isaac, and of Jacob, that He would continue to visit with tokens of His mercy, these ancient worshippers of the Lord; that these natural branches may, in His good time, be again united to the parent stock; that there may be neither Jew nor Gentile, bond nor free, but all the subjects of one Lord, the children of one Father, the sheep of one fold, of which Christ is the Shepherd. And for this our brother, let us beg a blessing of that God who hath given him grace to witness a good profession before men: that he may have strength and power to have victory; that he may fight the good fight of faith, and

lay hold on eternal life; “Remembering always that baptism doth represent unto us our profession; which is to follow the example of our Saviour Christ, and to be made like unto Him; that as He died and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our corrupt affections, and daily proceeding in all virtue and godliness of living.”

That this new convert to the faith of Christ crucified, who has received the name of Henry Samuel, may become an ornament to his profession, and lead the rest of his life according to this beginning, is the concluding prayer of, Gentlemen,

Your's,

S. SENDALL.

Lakenham, 18th March, 1829.



LETTERS TO JEWISH CHILDREN.

No. IX.

March 5, 1827.

My dear Boys,

WHEN Moses appealed to the Lord, on the violent conduct of the Israelites, who were ready to put him to death, because they had no water, the Lord bade him, Go and smite the rock in Horeb, and told him water should come out of it. Rock, as you know, is hard stone, water cannot come out of flint, unless people dig down to the bottom of the rock, where there may be springs in the earth below it; but Moses was merely to strike with his rod of almond wood, the upper part of a rock; he did so, for he believed God; water gushed out; not a little water to quench their thirst, but a stream that continued

to flow and to follow them through the wilderness to the end of forty years! They were so wicked as to ask whether the Lord was among them or not? while their bread fell from heaven every day, they asked this question! and instead of striking them all with death for their horrible ingratitude, the Lord added this new miracle to all that He had already done for them.

"That rock was Christ," St. Paul tells us; not that it was the Lord Christ in the form of a rock, but that it was an EXACT type of Him. Here were, in a great wilderness, a parcel of poor, wicked, complaining, thirsty creatures, who could not help themselves, and would not ask help of God, and so in the world we see poor, sinful, wretched, perishing souls, in danger of eternal death, and not able to do any thing for themselves, and living far from God, and not loving to pray to him, nor to seek seriously his help. As the rock was smitten for the Israelites, and broke beneath the blow, so was Christ smitten for us, even to the grave. A slender rod of wood could not break a hard stone, unless by God's command; neither could men or devils have put to death the Eternal and Almighty Lord, who made them, and could destroy them in a moment, if it had not pleased Him to suffer the blow, and to lay down his life. The waters flowed from the place where the rock split, and they not only satisfied the thirsty people at that time, but followed them, and refreshed them every day till they died, or came to their journey's end: so, from the wounds of the Lamb of God came the blood that was shed to wash, and to renew our guilty souls; and so He follows us all our days, sup-

plying our wants, and sustaining us to the end of our earthly journey. There were no springs in that desert; if the water of the rock had failed, the Israelites must have perished; there is no nourishment, nothing to cleanse or to refresh our souls but the blood of Jesus Christ, and whosoever partakes not of its rich supply, must perish everlastingly.

Water too, is a type of the Holy Spirit, by whose work we are made willing and able to obey God. As the Holy Ghost was not given until our Lord had suffered, and was then sent by Him; so the water flowed not till the rock was smitten, and then it did flow plentifully. The rock remained in one place, but the stream went with the Israelites, still coming from the rock. Our Lord Jesus is in heaven, but from Him comes the Holy Spirit continually into the hearts of his people, guiding them aright, and giving them all the help and comfort they need. I could say a great deal more of this beautiful type; but you can read the history, and pray to God to shew you all the treasures of wisdom and knowledge that are hid in Christ Jesus.

Now, for the first time, an enemy was allowed to fight against Israel. Amalek was this enemy, a mighty nation, who, without any reason, or offence given, had attacked Israel, and, in a cowardly manner smote the feeble and weary among them, who were the hindmost, Deut. xxv. 17, 18. We cannot pretend to say why the Lord permits things, unless he has told us; but in this case we may observe what Israel might learn from this attack, and we also. First, that though God be merciful, patient, and long suffering, He will yet find a way to punish

those who offend him, when they least expect it. Secondly, that though they despised Moses just before, and threatened his life, they now saw God would only give them victory through him; and when he ceased to hold up his hands, then Amalek prevailed. So, unless Jesus be our Mediator, always pleading for us, any of our foes may destroy us in a moment, both body and soul. Thirdly, that helping together in prayer, is a duty, and brings a blessing; for Moses could not have held up his hands all the day without the help of Aaron and Hur. The weakest friend who will encourage and assist in prayer, is stronger on our side than a mighty army fighting for us. Lastly, Israel found that Jehovah was still "The Lord their banner," and would curse all that cursed them; for because Amalek had done this thing, He declared war against Amalek for ever.

Three months had passed away since Israel came out of Egypt, when the Lord declared his purpose of making a covenant with them. You must observe very carefully, my dear boys, that the covenant, or agreement, here made between God and his people, is what you so often hear of, as "The law of Moses," "The covenant of works," "The Old Testament." You know the first part of the Bible too is called the Old Testament, because all who wrote it lived while Israel was still under the law of Moses, and before the new and better Covenant was confirmed by the coming of Jesus Christ. I am almost afraid to begin this part of the story; for how shall I have wisdom to shew, or you to understand, the very great things contained in it? I will tell you how. "If any of you

lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him," James i. 5. So then, if we have not knowledge enough to understand this, it is because we do not ask; or we ask amiss, not believing we shall get it, or not desiring to get it, or only wanting it to indulge our curiosity, or to make us seem wiser than others. But let us ask, desiring and believing that God is ready to give; and that we may be able to convince the dear people of Israel, who love the old covenant and hate the new, that Christ is the "end of the law for righteousness to every one that believeth." First, let us lift up our hearts to God. May the Holy Spirit be our teacher!

Israel being encamped before Mount Sinai, God spake thus to them by the mouth of Moses, "Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests and an holy nation." You see that the Lord meant to teach them first, that by them all nations might be taught. Priests are appointed ministers of religion; a kingdom of priests is a kingdom where every man's work is to glorify God and make his ways known. A holy nation, is a nation set apart for the service of God. A peculiar people is a people differing from the ungodly world around them.

Your fathers, my boys, *would not* be this peculiar people when Jesus Christ came to fulfil all that

was here spoken to them; so he chose from among other nations a peculiar people, "zealous of good works;" but Israel will yet be gathered among them too. When the Lord had made known that he was going to give commandments, which they must keep, "All the people answered together, and said, All that the Lord hath spoken we will do."—How ready we are to promise! how slow to perform!—In these words the people agreed to make a covenant with Jehovah; and he there prepared to come down to them.

Pause here, young Jews, and wonder with me at the awful mercies of the Lord your God. Nothing but murmurs, ingratitude, rebellion, unbelief, insolence, impiety, had He seen in them from the first; and how they provoked Him to come down and consume them! but he would come down only to comfort, to bless, and to make a covenant with them; yet, even so, how exceedingly dreadful was the least part of His glory! He gave charge that neither man nor beast should touch the mountain; so terribly holy it became by the Lord's glory appearing there. He ordered a fence to be put round it; and He bade the people purify and sanctify themselves. He gave them three days' time to consider on what was coming, and totally to cleanse themselves and their clothes—for He is so pure! Oh how can such polluted creatures as we are behold him and live! The third day came, and all round the mount thunders were rolling and lightnings were flashing, and a thick cloud was resting on the top of it; and the voice of a trumpet, very, very loud, sounded, so

that all the people in the camp trembled.

Here were six hundred thousand men, besides women and children, and their herds of cattle, so the camp must have reached for miles about; and yet every one of them saw and heard all this.

Then Moses brought them forth to meet with God! they stood at the lower part of the mount: and the Lord descended on Mount Sinai. He descended in fire; the mountain smoked all over, like a huge furnace, and it quaked, it trembled, as a leaf does in the wind; and the trumpet sounded long, and louder, and louder. Do you not know, children, that with your own eyes you shall see, and with your own ears you shall hear more terrible things than these? The trumpet shall sound, and the dead shall be raised; you shall start up from your graves to meet with God. The Lord shall descend from heaven, not concealed in a cloud, but *revealed* with His mighty angels in flaming fire. Mount Sinai quaked; but then from His face the heavens and the earth shall flee away, and no more place be found for them. If your fathers so trembled in their camp, how will you stand before this mighty Lord God, when His eyes like a flame of fire are searching your inmost heart? You must have a more powerful Mediator than Moses. If Christ hide you not in the shadow of his hand, you are lost for ever.

Remember, too, that as often as you pray, you approach this terrible God who descended on Mount Sinai; you touch the mountain with an unholy hand, when you pray without thinking reverently of what you are about.

I beseech God to impress all

this on your spirit, and to remind you that “the Lord our God is Holy;” and that if you come to Him with hard, impenitent hearts, not looking to Christ alone, not trusting alone to His prevailing

merits, “the Lord our God is a consuming fire!”

May Jehovah Jesus bless you, dear boys.

Your affectionate friend,

CHARLOTTE ELIZABETH.

PROCEEDINGS OF THE LONDON SOCIETY.

POLAND.

EXTRACTS FROM THE JOURNAL OF THE REV. W. F. BECKER.

WE have before us two letters from the Rev. Alex. M’Caul, dated at Warsaw, in November last, which accompanied translated extracts from different Journals of the Society’s Missionaries on that station, delivered in by the Missionaries to Mr. M’Caul. We select first, from the Journal of the Rev. W. F. Becker, an account of an aged Jew, whose conversion to the faith of Jesus Christ, seems to have been attended with circumstances of much interest. From all we can collect, similar instances exist; and what is more important, the knowledge of the truth, as it is in the Lord Jesus, has long been making, and still continues to make, a sure though silent progress amongst very many.

Warsaw, July 21, 1828.—The old Jew, Rabbi Abraham, from Kazimiez, was again with me for the space of five hours. On Friday, the 18th, he called upon us for the first time, and again on Saturday morning. The conversations I had with him each time fully shewed that he is not merely convinced of the truth of the Christian religion, but that his mind is fully and deeply impressed by it; and that he has it in his heart. Yea, he may be said to be taught indeed of the Holy Ghost, by means of the New Testament which he received from me, when I was in

Lublin, nearly three years ago. Perhaps it may be best to relate the circumstance of his receiving the New Testament, and of my first acquaintance with him.

When I was in Lublin, in the autumn of 1825, there came amongst many Jews of the town and neighbourhood, this Jew from Kazimiez, about thirty English miles distant. From the conversation I then had with him, it appeared that from the reading of the Old Testament, and from the observation of the conduct of Christians towards our Saviour Jesus Christ, he believed him to be the Messiah, son of Joseph, who, he thought, must come before Messiah, the Son of David. But how he could be God, as the Christians believed, he did not yet know. I endeavoured to shew him that our Lord was not Messiah Ben Joseph, but Messiah Ben David, and shewed him also that Christ was God as well as man. At parting, I presented him with a Jewish New Testament, and he rejoiced exceedingly, when he was told that this was the book that spoke of Jesus Christ. Never, perhaps, was a New Testament made better use of, than this has been by the old man, as appears from the conversations I have now had with him. His outward man has much decayed since I saw him last, but I hesitate not to say, that his inward man has become glorious. He has almost entirely lost the sense of hearing, and through the ill conduct of the Jews in his town towards him, for they persecute him on account of his bold confession of his faith in Christ, his outward appearance was such, that I did not recognise him until he began to speak. His joy to see me again was very great, and his mouth soon over-

flowed with that of which his heart was full. If any person could have written down all he said, it would be plain to all, that the grace of God has been clearly manifested to his heart. He shews such clear views of the subject, and speaks with such certainty and conviction, of things relative to the Christian faith, that it is quite plain there is not merely the knowledge of the head, but the experience of the heart. To whatever subject in the New Testament I turned his attention, or whatever I shewed him in it, he seemed acquainted with it. Of his conversations with the Jews, before whom he always confesses Christ boldly, he told me, that he and the Rabbi at his place had been studying, i. e. discoursing, for three days with the door locked; and it appears that the Rabbi behaves kindly to him, whilst the rest of the Jews persecute him. Notwithstanding, he proclaims Christ.

One Jew said to him, "Well, you believe in the Son, but there is no necessity to believe in and obey the Son while the Father lives." Old Abraham replied, "Are you not obliged to obey the servant, when sent by his master, even while the master lives? Moses was a servant, and the Jews were commanded to obey him."

At another time he asked them, "What is the name of Messiah?"

Ans. Chananjah, Chamirah, Shiloh.

Abra. Let us see. Shiloh; that stands

in Tnach **עד כי יבוא שילה**

"Until Shiloh come," and to him shall be the gathering of the people. Can any one be the Messiah to whom the nations do not gather? (Implying that he to whom they had gathered is the Messiah.)

Of the Jews reading the Bible with the explanation of Rashi, he said it was not well; because though there were many things good in it, yet there were also bad things, and the Jews not having understanding to discern between the good and the evil, ought not to read it at all. Every one who heard the old man, (he is in his sixty-fifth year,) could not help wondering—Meyersohn, Goldberg, and P., a young Jew, now under instruction, and who has been

acquainted with us for several years. The latter wished Abraham to go and speak to his wife, who will not believe him nor come to us; but night closing in, and Abraham intending to leave Warsaw the next day, he had no time; but he intends coming back again to Warsaw, when he has had another conversation with the Rabbi at Lublin and Koszeniec, after which he wishes to be baptized.

The Jews at Warsaw continue to evince their readiness to attend to Christian instruction, as the following extracts testify abundantly.

July 22.—Mr. B., a learned Jew, at present engaged in composing a Hebrew Dictionary, told us, that the old Jew from Kazimierz had been at his house on the Saturday, and that he had there boldly confessed his belief in the Messiah as being already come; and that he had said the same things which he had said here; that he had spoken there for several hours, and would have been ill-treated for it by the mother-in-law and brother-in-law, but that he, Mr. B., would not allow them to do so.

July 24.—Sold ten Hebrew Bibles, and gave one gratis to Jews from Tarnagrod, near the Austrian frontiers.

I had also a conversation with them. Several of them listened with much attention to the truths which I set before them respecting the Messiah.

July 31.—The sale of the ten Bibles, and the gift of one mentioned above, has created a new stir amongst the Jews of this place, so that we have had a great many applications for Hebrew Bibles, and have also disposed of a great many within the last eight days, partly at a low price, partly by gratuitous distribution. Conversations also have taken place at the same time, one of which with an elderly and intelligent Jew, was particularly interesting. I shewed him at some length, from Gen. xlix. Dan. ix. Mal. iii. and Hag. ii. that Messiah must have come, and that our Saviour was he. The old man appeared on the whole to be silenced by these plain declarations of the word of God. Yet he endea-

voured to help himself out of the difficulty into which he was brought, observing a clever boy who was present, by saying, that the prophets had spoken these things (referring to Dan. ix.) not so much to predict the coming of Messiah, as to lead the Jews to repentance. I shewed him that this could not be the meaning of the passage.

August 1.—As early as eight o'clock in the morning, the applications for Hebrew Bibles, and parts of the Bible, began again by the Jews; whilst I listened to their request for Bibles, I endeavoured to explain to them something of its contents. This lasted until eleven o'clock, when Meyersohn came to my assistance, and then the conversations went on till twelve o'clock. In the afternoon it was the same, and I had an interesting conversation with an elderly teacher, who likewise, by the grace of God, was wrought upon so far, that he could not help admitting the truth of what was stated to him respecting the coming of Messiah. I disposed in all of eight Hebrew Bibles, five copies from Genesis to Isaiah, one New Testament, and several Jewish Pentateuchs, and of the single Prophets and Psalms not a few. At the commencement of the Jewish Sabbath, two respectable Jewesses came for Pentateuchs and Jewish Prayer-Books; when giving the first, I desired them to read it during the Sabbath; to which one replied, "It is for that purpose we wish to have them." I gave them Tract, No. 9, containing prayers.

August 2. This morning Jews came for books as early as they did yesterday. I conversed again with a number who assembled in my study, reading part of John i. Prov. viii. and Ezek. xvii., until the number increased so much, that I was obliged to take them into our prayer-room. Having made them sit down on the forms, I began from the first promise of Messiah, Gen. iii. and got as far as to shew them that he should be prophet, priest, and king. I was enabled to proceed to the second proposition, but the increased number, and the desire of some to display their learning, or at least to contradict, prevented my going farther, the con-

versation having turned to another subject. The vehemence of some of the opposers was so great, that indeed a great deal was spoken, but in so noisy a way, that no profit could come of it. During this time an old Jew, who, it seemed, was not quite sober, got up and began a discourse in the Jewish way, praising the Jews for keeping the law, and the Sabbath, and their circumcision; and proving the truth and genuineness of their Sabbath, by the rest enjoyed, as he said, by the water of the river Sambation. Many of the other Jews agreed to this, and asserted that this water may be seen here at an apothecary's. When he had done speaking, brother M'Caul replied to his harangue, proving that they neither prayed nor kept the Sabbath as they ought to do, nor kept any of the commandments of God. To this the Jews again objected, and the conversation which had become rather tumultuous, was, about half-past twelve, put an end to.

After dinner the forms having been placed in the order in which they stand at our meetings, as soon as the door was opened, about twenty grown up persons entered, males and females. Being strange Jews, I desired Br. Goldberg to repeat to them the substance of two lectures which he had lately delivered at our meeting, on Saturday afternoon, shewing the *false* hope of the Jews with regard to eternal salvation. They consider that because they are the sons of Jacob, because they keep the outward commandments, because they have to suffer a great deal in this world, because they have a great store of merit of their fathers, because twelve months' purgation in hell will cleanse them, that therefore they must be saved. The Jews present not only listened with attention, but the room was filled by a great many more, and brother M'Caul shewed them the *true* hope of salvation, even the Messiah, Jesus, promised throughout the whole of the Old Testament. This lasted for two hours, and the Jews behaved very quietly and attentively. After this, the usual lecture at the usual time, was preached also by Mr. M'Caul, begin-

ning with the reading of some Psalms in Hebrew, in which the Jews joined very devoutly, as if they were in their own synagogne. The room was again so crowded, that they could not all find room. There were some present who had been there before, but the greatest part were new hearers.

But however pleasing may be the circumstances we have already related, those which are to be found in the Journal of Mr. Goldberg, are no less important. He visited Msczanow in company with the proselyte G. We extract as follows :

Msczanow, Sept. 3, 1828.—Almost as soon as we arrived here, it was known that G. was here too. The consequence was that his aunt and her daughter came to us immediately, and cried and lamented much; but, as appeared, more on account of the change of costume, and external appearance, than on account of his internal change, and his new faith. The aunt begged earnestly, that as we had come at night, so we might depart the next morning early, and thus spare her the disgrace. I endeavoured to quiet her, by shewing that instead of shame, she would have honour from G.'s visit, for that he would convince the Jews that he had not forsaken the faith of his fathers, but had on the contrary embraced it. The next morning early, our lodging was beset by old and young of both sexes, who came to get a sight of G. We invited them to come in, which they did, and soon filled our room. We had several conversations upon religious subjects, which continued during all the four days of our stay, from early in the morning until ten o'clock at night. When the Jews could not answer the plain proofs from Scripture, that Jesus of Nazareth is the Messiah, they fled for help to the rabbies and the Talmud, but I then brought forward those passages from the Talmud which contain manifest blasphemy. Thus את יהוה אלהיך תירא לרבות תלמודי חכמים i. e. "The words, Thou shalt fear the Lord thy God, are to be un-

derstood of the disciples of the wise men;" and again כל דיון שדן דין אמת נעשה שותף להקבה בעלמו "The judge who pronounces a true judgment is to be considered as one, who with God created the world." These and similar passages took away their courage, and they listened with so much the more attention to the true word of God. A general fear appeared to pervade the town, that many would be won to the Gospel, and the fathers followed their sons to our lodging, and remained as long as the children were with us. The rabbi also showed that he was afraid. At first he invited us to come to him, and spoke for some time in the presence of a great crowd of Jews; but when he heard from me an answer which he did not expect, he got up and went away, so that all the Jews were ashamed, and much vexed with the rabbi. The son of the richest Jew in Warsaw, who had never visited us there, was passing through M. and came in. He listened for a time to my discourse, and at last asked, what I wanted from the Jews, for that they were, like all other men, some good and some bad. I explained to him that in this matter, there could be no question of good or bad, for that all had departed from God, and here there is none good, no not one. I showed him too that the Talmud, with all its vain pretences, is utterly insufficient to restore us. That *one* only could do this, the promised Messiah, who overcame Satan. When I had finished, he took me by the hand, (in the presence of the crowd of Jews, who stood and listened with the utmost attention,) and said, "we remain friends," and so took leave.

The power of the word of God was remarkable in G.'s aunt. She who had been so angry, and so grieved at first, at last invited us to her house, where we had a conversation about the way of salvation, which lasted until midnight.

Particularly remarkable was the visit of a Jewish teacher, who is here much respected, and is a member of Kahal. He came to us in the

evening, and behaved with meekness and quietness. There were several old Jews with him. They requested me to explain the way of salvation in Christ Jesus according to the Scripture, which I did, and when I had done, the above-mentioned teacher fell upon my neck, kissed me, and then went away without saying a word. The next morning, when we got into the waggon to depart, a number of Jews came round us, to whom we distributed books, and gave our blessing; so that our departure had quite the appearance of the departure of a rabbi who had been on a visit at a town, it being usual, on such occasions, for the Jews to assemble round his waggon in order to receive his blessing.

(To be continued.)

PRUSSIA.

LETTERS FROM REV. MESSRS. AYERST AND ALEXANDER.

LETTERS have been received from the Rev. Messrs. Ayerst and Alexander, under dates Dantzic, Oct. 28 and Dec. 8, 1828, and Feb. 9 and 19, 1829, of which the following extracts are presented.

Mr. Ayerst gives the account of their joint proceedings as follows:—

October 28.

Since you last heard from us, we have been permitted by the goodness of Divine Providence to make a much longer journey than any we have before taken on the behalf of the Society, and we have most thankfully to acknowledge the care and blessing which protected and accompanied us. Mr. Alexander had promised to preach in the new church at Meve, where we were very kindly received by the minister of the place, in whose house we lodged. Mr. A. spoke to a large and very attentive congregation from Luke vii. 16, and exhorted them earnestly not to neglect that Prophet whom God in his mercy has thus sent “to visit his people,” lest the same deprivation of spiritual blessing should be inflicted upon the Christian Church, as has

attended the Jewish nation, because they have neglected and despised the Lord of life; reminding them at the same time of their solemn duty to take every means of affectionately and earnestly endeavouring to bring those, among whom as concerning the flesh Christ came, back to the way of peace.

Individual instances of conversion occasionally cheer the missionary in his labours.

A Jew has recently been baptized by the minister of this place, who certainly seems to feel that there is a comfort and peace to be found in the promises of the Gospel, which he sought in vain among the dead forms of the Jewish observances.

The hostility evinced by the Jews to a convert, of their own kindred, is strikingly exemplified in the reception which Mr. Alexander met, and of which Mr. Ayerst gives a circumstantial account.

Soon after leaving Meve we met with a friend, in whose company we engaged to travel, and set out towards the place of Mr. A.’s birth. In every place we passed through Jews reside; it was unfortunately just the time when they were celebrating the feast of tabernacles, but we could not very well arrange it otherwise, and we found, notwithstanding this, in every village, opportunities for preaching to some individuals of the ancient race of Abraham, the doctrine of reconciliation through the sacrifice of the Redeemer. It excited interesting, though necessarily somewhat painful feelings, as we approached Schoenlauke, where most of the relatives of Mr. A. reside. As they are all of them strict Jews, it was natural to expect that his coming among them as a Christian, and above all as a Christian missionary, would give them great uneasiness. In a similar instance which occurred not long since, the friends who would have done and given any, and every thing to prevent their son and brother becoming a pro-

selyte, changed their love so completely to hatred after his baptism, that when he came to visit them, instead of receiving him with friendship, they came to meet him with a burning firebrand in their hands; thus exhibiting the distressing influence of that blind prejudice which had so completely wasted all the kindness of humanity in their hearts, and destroyed their natural feelings. It was with us a matter of serious consideration to know in what way Mr. A. might best introduce himself to them; for although he has corresponded with his brother, who is a rabbi at a considerable distance from Schoenlauke, since his baptism, yet from his sisters and brothers-in-law he had till then neither seen nor heard any thing, except once, when his name was mentioned by them with an expression of hatred, testifying in no moderate terms the extent of their dislike to his change. As most of the inns in S. are kept by Jews, we thought it best to go to one which belongs to a Christian, lest if any of the Jews should recognize him at first, his relations might object to see him, lest they should expose themselves to the violence of that prejudice which always makes the more bigoted Jews treat, not only proselytes themselves, but also those Jews who are connected with them, with contempt.

Kindness, however, and Christian meekness will often be found effectual in soothing the asperities of religious controversy, as appears from what follows.

As we anxiously wished to have, if possible, some serious conversation with his kindred, Mr. A. thought it best, after much anxious deliberation, to send for his eldest sister, who is a widow, to the inn where we were. When she came, as it was uncertain how she would feel towards him, I spoke with her first alone, and when I asked her, whether she had not a brother, who some years since went to England, and whether she knew that he was now returned to Germany, she inquired after him most kindly; and when I asked whether she wished to

see him and speak with him, I shall not soon forget the affectionate warmth with which she said, "If it be possible." This Mr. A. overheard in the adjoining room, where he had been waiting during this short but interesting interview, and you may easily imagine the grateful feeling with which he came forward to receive to his arms a beloved sister, from whom he had in the leadings of God's providence been so long separated. How wonderful indeed are the paths in which he whose "judgments are a great deep," often causes his creatures to walk.

The general ignorance which prevailed amongst the Jews of Dantzic about ten years ago, and the great improvement which has since taken place, are thus noticed by Mr. Ayerst.

When Mr. A. left home, ten years since, to go to England, he was at least as strict and zealous in the Jewish religion, as any of his relatives now are. And it is no small proof of the extent of their prejudices, and the darkness of ignorance which did prevail among them, that although he had spent a long time in cultivating Jewish learning, yet he never once even heard that such a book as the New Testament existed. It is cause of thankfulness that we can say, *did prevail*, for slow and difficult as the work must be and is to bring the Jews to an acquaintance with the truth as it is in Jesus, yet the most superficial observer, who has the least acquaintance with their state, especially in that neighbourhood, must perceive a marked difference; it is indeed very rare to find a Jewish student now, who knows absolutely nothing concerning even the existence of the Gospel of Christ. I was really astonished to hear with what respect a great number of Jews speak of the labours of the missionaries who have visited them; and nowhere is this more remarkable than in S., where our brethren Hændes and Ball spent some time about two years since, and had much intercourse with the Jews. But still nothing but the grace of God can soften and subdue the heart, and thus Mr. A. found, that

although he could meet one and another of his relatives, till at length all were assembled together at the house of his sister, yet still much is to be done, before the Jews can even conceive how it is possible that a man can have good and substantial reasons for leaving the faith of his fathers, and putting his trust in a crucified Saviour. We conversed together till late in the night, and they heard with attention and affectionate interest, their brother tell them how he had been brought to see that there is salvation in no other name than that of Jesus Christ.

In the morning we called on the minister of the place, who received us very kindly, and as we went with him to look at his church, which is a very spacious and commodious building, on the way to it, Mr. A. met with his former instructor and another friend of his youth; they went with us, and here, in that house of prayer, which Mr. A. would, when a resident in the place, on no account have entered, lest he should be thereby defiled, he had an opportunity to endeavour to teach the man who once taught him to read the Talmud, another and a better way. Some, however, of the more violent Jews behaved with rudeness, when they found who it was that had thus visited them, and their incivility was exceedingly distressing to Mr. A.'s relatives; they took leave of him, however, very affectionately, and we trust that this interview will lead to more extended intercourse with them.

Mr. Alexander's remarks on the same subject, in his letter of Dec. 28, 1828, are confirmatory of the foregoing.

I cannot omit mentioning, that this journey has left a deep impression on my mind, that a wonderful change has taken place amongst my brethren of that part of the country, since the time I left it ten years ago. There is a general anxiety to converse about the truth of Christianity, which, when I left, was considered an abomination: and surely it may be considered no small proof of better feeling on the subject, that they now receive one of

their brethren, who has gone over to the Christian religion and comes to declare the truth of it to them, and treat him generally with affection and kindness. This I have found, far beyond my expectation. I have found numbers of my former acquaintances and friends, who listened with great feelings of interest and sympathy, to my statement of how the Lord has led me and brought me to the knowledge of that Saviour, whom to know is life eternal; and from my native place, which we visited on our last journey, I have read letters regretting that I did not stay longer among them, and wishing that we might visit them soon again. Any one that is well acquainted with the strong prejudices and hatred which the Jews have always manifested, especially towards one whom they consider an apostate, will look upon the fact, as decidedly favourable for the promotion of the Gospel truth amongst them.

He also mentions a very encouraging fact, respecting a Jewish family.

We found a whole family who were seeking for a place of refuge, where they might be instructed and baptized. The husband was gone to Berlin for that purpose, and I visited the wife, who seemed really impressed with the truth as it is in Jesus, and was longing for the time when her husband might come and take her with three or four children into another place, away from her Jewish friends to be baptized: she told me there were several Jews in the place who were secretly convinced of the truth of the Christian religion, but were kept back through various family hindrances. On the whole we had reason to bless God for what we had seen and heard, and were encouraged to go on with our work and labour of love. Thus the Lord knows how to cheer and encourage his servants.

A case of individual conversion, of no common interest, is related.

On Wednesday, the 26th instant, a Jewish lady was baptized. She is

from Königsberg, known to brother Bergfeldt; she had been for some years searching after the truth, but did not become decided: being a school friend of the lady at Marienburg, (whose baptism, with her husband and child, we mentioned in former letters, with whom Mrs. A. became intimately acquainted, and who is really a pattern of the Christian religion,) she was recommended to us, that she might be with Mrs. A. for a little time, and here, I trust, she has become decidedly on the Lord's side. A sister of her's is also baptized at Königsberg, of whose Christian character and decided piety, much is spoken; she will leave us this week, and return to her friend at Marienburg, and thence to K. We have no permission to baptize here, and therefore our dear Christian friend Dr. K. performed that solemn rite. May the Lord keep her in that profession which, from her heart, as we believe, she made at her baptism!

Education seems diffusing itself, and the desire for it increasing amongst the Jewish people, as appears from Mr. Alexander's testimony.

With regard to our school, we have yet some hope. We have induced the Government here to inquire into the state of education amongst the Jews, and the result is, that they have sent us a list of 180 children who receive no instruction whatever, and as the Prussian Government obliges all to send their children to school, these persons have been desired, within eight weeks, to prove by testimonials, that their children do go to school, and as most of them are poor, we expect some will voluntarily come to us: as we also have their names, we shall call on several of them. We were therefore induced to continue our school a few weeks longer to wait the result of this circumstance.

The visits of our missionaries are also greatly instrumental to awakening the concern of Christians. Mr. Ayerst writes—

Shortly after leaving S. we came to the place where we met with a num-

ber of Christian friends assembled; many of them were Moravians, and they meet occasionally here for the purposes of Christian fellowship. On Sunday morning the Moravian minister preached, and in the afternoon Mr. Alexander, from Rom. x. 1. On Monday there was a meeting of the friends, for deliberation as to the best means for promoting the kingdom of Christ. A great number met, and we took occasion to press on them the necessity of doing all that was in their power to promote the spiritual prosperity of Israel. They listened to our remarks with the kindest attention, and I trust that there is a growing interest in the hearts of Christians here, for the good of Zion.

Would that our Christian friends individually would imitate the following example!

The friend who took us with him on this long journey, free of expence, has spoken with vast numbers of Jews, by whom he is respected; and by short pointed statements of the necessity of an atonement for sin, he takes every possible occasion to lead them to Christ: residing in a neighbourhood where there are multitudes of them, he has constant opportunity for thus doing the work of a missionary, though without the name, and the Jews cannot help seeing that he speaks from his heart, and is in earnest.

After noticing the kind reception generally given to himself and his companion, by the regular ministers of the different places they had visited, Mr. Ayerst thus expresses his own feelings, as a responsible messenger of the truth of God; feelings in which our readers will fully sympathize.

I felt sincerely thankful to my heavenly Father, that he thus permitted me to speak in public, in the language which I have spent so much time in studying since I came here. I very much felt my weakness and imperfection in using the German language for the most sacred purposes, as it

is very difficult for a foreigner to acquire it thoroughly and correctly; but I trust that, with the blessing of him who only can make what we do to prosper, I shall be enabled to warn and intreat my fellow-creatures here to turn to God, notwithstanding the difficulty necessarily arising from the difference of our native languages. I must confess that this journey has made a great impression on my mind, as to the decided utility of missionary endeavours in the present state of things. In Dantzic itself we have yet much to discourage us, and feel every day how much we need the prayers of others, for the dew of heaven, that both in our own souls, and in those of others, the kingdom and word of God may come with power and with much assurance.

~~~~~

GERMANY.

—

LETTERS FROM MR. J. P. GOLDBERG.

WE present to our readers, extracts from two letters of Mr. Goldberg, dated Dresden, April 5th and 24th, 1828.

In the first letter, he speaks of the brother of the Rev. J. Wolff, as follows:—

Levi, the brother of Wolff, the Missionary, has gained the love and confidence of all our Christian friends here, by his exemplary conduct, and by his unfeigned and cordial love to his Redeemer, for whose sake he has really forsaken worldly honours and advantages. He, his wife, and five children, one of whom is now lying ill with the measles, are very shortly to become partakers of holy baptism, of which, when it takes place, I will give you a detailed account.

He then proceeds to speak of some other Jews, among whom the work of the Lord is going on.

There is also here a young Jew, I—S—, of T—, who having been instructed by me for some time

previously, has been baptized; and also another young Israelite, J—M—, from Poland, received instruction from me, about six weeks since, in the saving truths of the Gospel. His heart appearing to be right with God, about a month ago he went hence to Basle, in order to learn a mechanical trade, and to be received into the gracious covenant of Jesus.

In his letter, dated April 24, a circumstantial and very interesting account is given of the conversion of Levi Wolff, and of the baptism of himself and of all his family.

With reference to my last letter to you, dated the 5th instant, in which I promised you a more accurate history of the life of Mr. Levi Wolff, and of the baptism of himself and family, I will now briefly relate what I have up to the present time heard concerning him, because it is at the same time connected with the history of the dear Missionary Wolff.

The ways through which a gracious God brought Levi Wolff to the knowledge of his salvation, were dark and wonderful, for it was after many difficulties that he permitted him to taste and see how gracious the Lord is, and how he loves his people.

He was born in Hissingen, a small town in Bavaria, in 1796. His father was very careful in his education, as well as that of all his children, lest they might hear any thing of the salvation which is revealed in Christ; though he, in their training up for civil life, permitted them to enjoy all other instruction, except the doctrine of godliness, in the lower and higher Christian schools, at the different places where he dwelt. When after some years, the father was obliged by the war to betake himself to Halle, where he became Rabbi and Vorsinger at the Jewish congregation, he sent Levi and his elder brother Wolff to the Orphan-house in that place. However, he continued but a short time there, which was also the case at Uhlfeld, in Bavaria, where Wolff began to study the Talmud, and the father explained to

Levi the Hebrew Bible according to the false interpretation of Rashi. At Ueberhausen, near Gæppingen, in Wirtemberg, whither the father soon after this was called to be Rabbi, he put the two brothers to the Latin school at Gæppingen, but he strictly forbade their taking part in the religious instruction of the school.

Nevertheless, a knowledge of the love of Christ was here imparted to them, by the faithful assistant of the school. "For," so Levi speaks, "the dear man could not omit to sow a grain of the holy seed in our hearts, and he translated, undoubtedly for our sakes, the Lord's Prayer into Hebrew, that we might learn it. Our joy was very great, but when we came to our father and told him of it, he was silent, and sent us to the Gymnasium, at Stuttgart." Some years afterwards, God, by the death of the father, dispersed the whole family. For as the mother after his death, was not able to support the seven children, she gave them to their relations, and our Levi, then twelve and a half years old, was placed with a brother of his deceased father, who was living at a village in Bohemia. Here, it seemed, as if he was destined to sink entirely into dark Judaism, for he had no instruction but what he received in Hebrew from a Rabbi, living half an hour's walk from his village: he had no opportunity of perfecting himself in German and Latin, so that he almost entirely forgot what he had learned in his former years. Endeavouring, however, to support himself, he became teacher of some Jewish children, but he still continued to visit the Rabbi, in order to become a Vorsinger and butcher. At this time he began to think more seriously of his salvation, and employed all his faculties to fulfil most accurately the traditions of the Rabbins, but without finding rest and peace to his soul, because he did not as yet know Him, who took our chastisement upon Him, that we might have peace. When after this he had obtained the office of a Vorsinger and butcher, he read in a Rabbinical book that the person who should learn to circumcise after the law

of Moses, and introduce many males into the covenant of God which he made with Abraham, would have all his sins forgiven, and be made partaker of unspeakable happiness. He immediately learned to circumcise, and when he had obtained perfection, and had circumcised some male children, he harboured the Pharisical thought that his sins were not only forgiven, but that he, by his diligence and zeal in the service of God, had procured more merit than was requisite for his justification before God, the Judge of the whole world. But this thought did not continue long, for the writings and promises of the Rabbins soon became suspicious and offensive to him, because he saw how the one always contradicted the other, and how they (notwithstanding all their doctrines,) adopted fables and disgusting opinions, which they themselves could not possibly have believed. As he did not resist the Spirit of God, which was continually working deeply and powerfully in him, he gradually became more acquainted with the condition of his own soul, and was brought so far as to acknowledge himself a sinner before the holy and righteous God, that he was again awakened to the desire of obtaining true peace with God. When, in the year 1814, the account reached him that his brother Joseph Wolff had acknowledged Jesus of Nazareth, as his Saviour and Redeemer, and had been received, by holy baptism, into his covenant of grace, Levi was touched with the thought that Jesus, whom his forefathers nailed to the cross, might be the true Messiah, and much more so, because he clearly saw how the rabbins, who reject Jesus so zealously and stiff-neckedly, pervert and disgrace the divine word by their inventions. However, it was a long time before he could extricate himself from many prejudices against the truths of Christianity. This did not take place till the year 1823, when he had been married more than two years in Bohemia, and the Lord had blessed this marriage with a boy and girl. At this time he fell into a dangerous sickness, and the thought disturbed him, that God

had afflicted him with this sickness, because he had violated the fifth commandment against his mother, in not having visited her for ten years; whereupon he made a vow, that if God would assist and raise him up from his sickness he would visit his mother. The God of all mercies, who has no pleasure in the death of a sinner, but would rather save him from the power of darkness, and translate him into the kingdom of his dear Son, restored him, and he soon afterwards fulfilled his vow, by going to his mother at Munchen. Here he inquired concerning the health and abode of his brother Joseph, but his mother being suspicious of him, and fearing lest he also should leave Judaism, and she thereby again lose one who could redeem her out of hell,\* would neither give him any account, nor allow him to read a letter from his brother. However, the Lord so directed it, that by means of his sister, an extract from J. Wolff's Journal came into his hands, wherein he, in his disputes with the Jews, refutes the nonsense of the Talmud, and shews from Gen. xlix. 10, and from Isaiah liii., that Messiah must have already come, and that Jesus of Nazareth is the true Messiah. If Levi, before this, was unsettled in his faith, on account of the many contradictions of the rabbins, he, by the frequent perusal of this Journal, became still more doubtful; he knew not to whom he should flee for refuge, in order to be freed from his doubts. He applied to the true source, and prayed with great fervency

\* The male children of the Jews are obliged to repeat publicly in the synagogue, a certain prayer for the souls of their deceased parents, every day for the space of eleven months, which they call קְדִישׁ יִרְתוּם, and every year upon the day in which they died.

This prayer, according to their notion, has such a power and holiness that it redeems the souls of the deceased parents out of גֵּיהֶנֶם Gehinnom, that is, out of hell. From this we can perceive how far the Jewish zeal is carried with respect to their sons who will embrace Christianity, since they, by this, think that they shall be bereaved of their Mediator with God.

that God would cause his light to shine upon him in this darkness, and shew him the right way in which he should go. The Lord graciously listened to his prayer, and directed by his Spirit, Levi felt himself constrained to read the New Testament, by the light of which, in connection with the Old, he perceived the vanity of his Jewish opinions, and was convinced in his heart that Jesus was the Lord, whose day Abraham saw in the Spirit, and to whom Moses and all the prophets point. From this time it was his earnest wish to become partaker of the blessings of the Christian church, and to be received into her communion. But the Lord's hour to help and rejoice was not yet come, for he found it good to increase the small seed of faith implanted in him, by the storms of many years, that his desire for salvation might become through many trials more earnest and more ardent, and his love and faithfulness more fixed. For when he went home and made known his resolution to his wife, (who was brought up under Jewish prejudices, and having no knowledge of the revelation of God in the Old Testament, was the more entangled by them,) she became very angry and disconsolate. He now endeavoured, from time to time, to persuade her by his words and conduct, of the truth of the pure word of God in the Old Testament. This went on very slowly, and five sad years elapsed, in which it became more and more intolerable to him to continue in such a state, and in such circumstances as were altogether opposed to his convictions. At length he succeeded in making his wife more favourable to his views, and more willing to adopt his resolution, viz. that she and her five children should embrace the Christian religion with him.

But now a great obstacle again opposed his intention. In Bohemia, where the darkest Catholicism generally prevails among the people, he saw nothing else of Christianity but the idolatrous worship of Mary and the saints, and other idolatrous ceremonies, which were an abomination to him; he could not, therefore,



come to the resolution of embracing the faith of this church, though a distinguished priest offered to admit him, and promised him great prospects of worldly advantage. He applied in the spring of the last year, to his brother Joseph Wolff, by a letter, which he sent over to London, and asked his advice, how and where his earnest desire of embracing Christianity, together with his family, might be fulfilled; but when he received no answer for a very long time, Levi had no rest day or night, and it seemed to him as if some one continually and powerfully exhorted him to seek for evangelical Christians, by whom the Lord would open to him the way of getting his spiritual wants satisfied. Under this pressure of heart he went to Marienbad, a bathing place in Bohemia, where there are always respectable people from the neighbouring evangelical countries, and here he heard from a coachman, that there was a Bible Society in Dresden. This account filled him with courage to apply to the Society and to lay before it, in a letter, the state of his mind. The Bible Society forwarded his letter to our Committee for promoting true Biblical Knowledge among the people of Israel, which made known to Levi their readiness to receive his children into the Institution; but not the least hope for his and his wife's reception, to be instructed in the truths of Christianity, was given him. Rejoicing, as he had the prospect on the one hand, of being able to promote the salvation of his children; yet, on the other hand, it was very grievous to him not to become partaker of the same blessings, and that he and his wife should be separated from their children. In this condition he could do nothing else, but seek help from the Lord, "who has made heaven and earth," who left him not unanswered and comfortless, but strengthened his faith, confidence, and hope so much, that he gave up his office in Bohemia and went to Dresden, in the certain hope that the good Shepherd would there open to him the door to his fold, and lead him from the unhappy darkness of Judaism into the marvellous light of his glorious Gospel. The

Lord, who never suffers those who wait upon him to be disappointed, nor those who hope in him to be ashamed, gave success also to Levi, after many difficulties, by enabling him to find here a refuge, where he could, with his family, give himself up to attain to a knowledge of the Christian truth, and for establishing and confirming his heart in the same. With great joy he now returned to his family in Bohemia, and soon afterwards, (Nov. 26th of the last year,) came back again with them. Since this time I have daily instructed his family, and very seldom has a proselyte given me so much delight as Levi. His love to Christ, and joy in Him, daily increased the more the Lord gave him the manna, which is hidden from the wise and prudent, and caused the light of his grace and truth to shine upon him; so that he became fully convinced that there is no salvation in any other, nor is there any other name under heaven given among men whereby they must be saved, than the name of Jesus the Messiah.

Yesterday was the solemn day, in which the long-cherished desire of Levi and his family to be received into the church of Jesus Christ, and made partakers of his holy baptism, was fulfilled. God grant that it may be to them an unspeakable blessing for time and for eternity! In the afternoon, at three o'clock, the candidates for baptism, and many of the members of the Committee, and the Ladies' Association, assembled in the Vestry of Kreuz Church. Soon afterwards they went into the church, where the candidates seated themselves at the communion table, but the sponsors placed themselves round about it, and then the holy ceremony was opened by singing the hymn, "The earth is thine, O Jesus Christ," &c. Then the Rev. M. Leonhardi addressed the candidates, and exhorted them to faithfulness and perseverance in faith, and in the love of Jesus Christ. When Levi and his wife had made their confession of faith, with the deepest humiliation, and under the sense of the presence of God, Mr. Leonhardi baptized them, and thus they and their daughters (twins, a year and a half old and another seven years of age,)

were added to the number of those who shall be saved. The powerful grace of God, which prevailed at this solemn transaction, filled all who were present with awe and joy, for the blessed presence of our Lord Jesus Christ was indeed felt in the midst of us. When the service was over we went with the candidates to the house of Mr. Leonhardi, where we sang some verses from the hymn, "O that I had a thousand tongues," &c. We then went to the Institution, where Mr. Leonhardi baptized the two boys of Levi, one four and the other six years of age, who could not attend at church because of the measles. This solemn ceremony, and likewise the prayer-meeting which Mr. Leonhardi held in the hall of the Institution, was also richly blessed by the Lord. Levi and his wife especially felt very happy, and they could not refrain declaring the feelings of their thankful hearts towards their Saviour, for the great mercies he had bestowed upon them; and all the friends present praised God for the blessing they had enjoyed, because they were convinced that Levi and his family had not the least improper motive in embracing Christianity, which is clearly seen by his perseverance in truth, through the many difficulties and obstacles which God, in his wisdom, permitted to be thrown in the way, from his first resolution till now. This is more clearly seen when we reflect that he, as vorsinger, circumciser, and butcher, had not only a good livelihood, but was in reverence and esteem among the Jews, whilst now he is very badly off: however, he does not mind the meanest services and labours, but performs them with willingness and faithfulness. For the future Levi thinks of being a fruiterer, for which the friends here will help him a little: but I think that he is not fit for this business, and I earnestly wish that the Lord may shew him another way of gaining his livelihood.

And now, may the Lord add daily to his Church, from Israel, such as shall be saved, and find their happiness in Christ; may he graciously look down upon you and all the honourable members of your Committee,

and bless your labours for his kingdom and people, that all Israel may soon be brought to their Saviour and Redeemer! Amen.

~~~~~  
FRANCE.
—

JOURNAL OF THE REV. P. J. OSTER.

WE shall now introduce to our readers the Rev. P. J. Oster, a new missionary of the Society, who has recently entered upon his labours in France. He is a native of that country, and an ordained Protestant minister. Having been in the Seminary of the Society long enough for its directors to become acquainted with his talent and character, he was sent to France, on a mission to the Jews of that country, in the month of November last.

We shall subjoin a few extracts from his journals, by which it will be seen that he is embracing every practicable opportunity of fulfilling the important work of his mission. Under date of Paris, Nov. 21, 1828, he writes—

I inquired for the house of Mr. Henny Lutteroth, banker, of Paris, to whom I had a letter of recommendation of a French friend of mine, a merchant of London. After many inquiries and running to and fro several parts of this city, in which I am yet quite a stranger, at last I found his house. He was not at home, but I saw his wife, a very pious and devoted lady, though born in the Roman Catholic church. After having read the letter of recommendation, she began to speak about the Jews, and told me, that she is very intimate with some Jewish ladies, with whom she frequently sings pieces of music, composed by the celebrated Haydn, the words of which are generally taken from Isaiah, some other prophet, or the Psalms. "But," said she, "alas! these ladies sing those beautiful pro-

phesies, without any feeling at all.” “It is then,” I answered, “our duty to make them acquainted with the sense and meaning thereof,” &c. “Well,” said she, “I have often had this idea in my mind, but have never known how to bring it about. Pray tell me what you think is the best method of entering into a conversation with Jews about religion?”—“Ask them, whether they are happy; in what consists their happiness: and whether they feel in their hearts the peace of God, which enables men to bear with patience all the troubles, sorrows, and trials of this life, and gives them—an assurance of that which is to come?” “This is indeed a very excellent method.” Here we were interrupted by a lady, who came to visit her. On next Sunday, I am invited to dine with them. I hope my acquaintance with this family will not be useless, but of benefit to the poor Jews. May the Lord and God of Israel hear my prayers, and those of all the lovers of Israel. Amen! Yea, Lord Jesus, save thy people and bless Israel. Amen!

Nov. 22.—The first place I sought for this morning, was the synagogue. After many inquiries, I found it and went in, praying to the Lord, that he might shew me how I should labour, &c. Over the door of the synagogue are these words: הַיְהוָה לֵינוּ —literally, This is the door to Jehovah.—Though it was already eleven o’clock, the synagogue was but half filled. The first thing I did, was to sit down on the lowest bench in the synagogue, which was quite empty, and take one of the tracts which I had with me, out of my pocket, in order to read it. As soon as the Jews perceived what I was about, they looked at me from all sides, still continuing to cry their prayers, and one of them, who was the nearest to me, beckoned to me to draw near to him. I did so.

He. Do you understand Hebrew?

Myself. Yes. Do you not speak German?

He. Yes. (So far in French.) What countryman are you?

Myself. From Strasburg.

He. Perhaps you are a Jew?

Myself. No. You may easily perceive this by my looks. Have you ever seen this little book?—Showing him the German Hebrew Tract, No. 36.

He. No. Do you sell it?

Myself. No, I will give it to you gratis, for I am a great friend to your nation. And if you like to read some others of this kind, you have but to call on me, and you may get some; you will find my direction upon the title-page of the little book I give you. I shall be very glad to see you and any other Jews at my hotel, that we may talk together about religion.

This invitation he accepted with much pleasure, and promised to call upon me next Monday. In the mean time his neighbour drew near, and listened with as much attention as the former; to him also I gave a tract and an invitation, both of which he accepted with much readiness. I gave them a third copy of my tracts, and left the synagogue for this first time. Prudence induced me to do so, that the attention of the congregation might not be too much excited, and my labours perhaps prevented at once, by an ordinance of the rabbi. A young Jew accompanied me out of the synagogue. I asked him, whether he was a son of Israel. On answering in the affirmative, I gave him a tract, (No. 47), which he gratefully received; I invited him also to call on me, which he promised to do. Upon the first page of all my tracts I write my name and address, thinking this the best way of making myself known amongst the Jews, especially in a city like this.

From the synagogue I went to the Seminary of the Missionary Society of Paris. The conversation which I had with the director of it, showed him to be a warm friend of the Jews. He has frequently had opportunities of conversing with them; and among others with the individual to whom I sent this morning the letter mentioned above. The Rev. Mr. Grand-Pierre—this is the name of the director—gave me another pamphlet of the same man, printed at London, the title of which is: “Theological and Moral Opinions, agreeing with the

Word of God, as expressed in the Holy Scriptures, but disagreeing with the Additions made by Man. By Abraham Elijah Caisson. London: Rowland Hunter, 72, St. Paul's Church-yard 1827." As I am fully convinced, that you are acquainted with this pamphlet, I need not give you an extract from its contents. Besides this, I made acquaintance to-day with two friends of Israel; the first, Mr. Desnoyers, member of the Committee of the Paris Missionary Society, and Mr. Hooper, of the English navy. Both of them encouraged me very much in my work, and promised to assist me in it as much as may be in their power. They also gave me several addresses to friends of theirs, who desire the salvation of the Jewish nation, as well as they do themselves. Of the number of these is also the Rev. Mr. Middleton, minister of Mr. Way's chapel.

Nov. 24.—One of the Jews, to whom I spoke last Saturday, called upon me this morning. He is about sixty years of age. I began to speak with him on the ten commandments, and had no great difficulty in convincing him that no man is able to keep them; indeed he seemed convinced already. Then I compared man, in his sinful state, both to a sick person and a debtor, who needs both a physician and a ransom. In consequence of this helpless state of man, I directed his attention to God's mercy and love, in having given us the promise that he would send us one, who is both the Ransom and Physician. Here I opened the Bible, and gave him the fifty-third chapter of Isaiah to read, but he candidly confessed his ignorance of Hebrew, and requested me to translate him the chapter, which I did, accompanying the literal translation with remarks. Instead of all rabbinical objections, this dear, honest son of Abraham listened with great attention, and expressed his joy to hear, for the first time in his life, such great and wonderful promises of God contained in the Bible. I asked him, of whom he believed the prophet spoke? On his confessing that he did not know, I said, "The person here spoken of is

the Messiah." "But Messiah has not yet appeared." "Why not?" "Because he will only appear at the end of the world." "Who told you so?" "Our books." "Who are the authors of your Talmud? Sinful men like us, who before the judgment-seat of the Lord will neither be able to help themselves nor us. It is only God who speaks the truth in his revealed word, and according to this word, all men are liars. Messiah has appeared. Of this you may be convinced also by the word of God." Here I read and translated in German, (our conversation was in this language,) the tenth verse of the xlith chapter of Genesis. I showed him the meaning of this verse, and entreated him to seek Him, "who is the Righteous One, and makes many righteous." (Is. liii. 11.). He was obliged to depart. He expressed his thanks for all I had said to him, and begged leave to call again next Thursday. I gave him some other tracts, requesting him, that after having read them himself, he would circulate them amongst his brethren, which he promised to do, adding, that he had already done so with the first tracts I gave him in the synagogue. He invited me to come again to the synagogue next Saturday, which I promised. I have great reason to hope, that the Spirit of the Lord has prepared the soul of this Jew, to make of him a true and spiritual son of Abraham. May the Lord do more than I am able to think, and to pray for! The name of this Jew is J——.

Nov. 26.—This morning, at ten o'clock, a gentleman entered my room, inquiring, whether I had not need of a dentist. I at once perceived him to be a Jew, from his countenance, though his garments were those of a perfect gentleman. Therefore I asked him in French, whether he understood German. "O yes; I understand and speak seven languages." Hereupon I took a German Hebrew tract, and asked him, whether he understood also that language. At this question, he was quite astonished, and said, "How do you know that I am a Jew?" "I cannot tell you; but I perceived, when you entered, that you were a

Jew." Then I asked him, whether he knew the Bible? and with this question began our conversation, which lasted till twelve o'clock. At first he began to give an account of the birth, life, works, and death of Jesus, according to the "cursed little book" תלדות ישו, so well known amongst the Jews of all countries, and the contents, or rather the whole of which is to be seen in "Eisenmeager's Entdecktes Judenthum," which I read in our seminary at London. I permitted him to finish his story, without replying much to this nonsense and blasphemy. Then I asked him, "Do you believe in the sacred writings of Moses and the prophets?" "Only that part of them which is probable, and I am able to understand; I don't believe in the miracles related in them, for I see nothing similar in our days." "Do you believe in God?" "Yes." "Is God Almighty?" "Yes." Here I began to point out to him the innumerable wonders which are in nature, and even in himself, in order to prove to him, that not all that is incomprehensible to our poor understanding is to be denied. After having thus stated the possibility of wonders, I began to relate to him the history of his own people, beginning from the Exodus, to the giving of the law on Sinai. This I did on the supposition that we (the Jew and myself) were contemporaries of Moses. And then I asked, "Suppose you had seen all these things, would you continue refusing to believe in miracles? Now, this was just the condition of your forefathers. Surely, if they had not seen with their eyes, and heard with their ears, the wonderful works of the Lord Almighty; they would not have submitted themselves to the law given by Moses, nor handed it down to their children, from generation to generation to this present time, with so much care as they have done." He seemed to be convinced. And then I endeavoured to point out to him the fallen state of man, his spiritual sickness, and the necessity of a Saviour, and showed him by the Scriptures, that Jesus of Nazareth is this Saviour, and the Messiah promised

in the Old Testament. The result of this conversation was, that he promised to read diligently the tracts I gave him, and to buy a Hebrew or French New Testament. He invited me very affectionately to call on him next Friday in the evening, in order to go with him to the synagogue, and to visit learned and rich men of his nation. O Lord Jesus, go thou with me, wherever I am and shall be called upon, to witness thy name and love! Amen! I gave him some German Hebrew tracts, and the Gospel according to St. John, in French, published as a tract by the Tract Society of Paris.

Nov. 29.—Accompanied by two friends, I went this morning to the German synagogue. We were too late, the service was finished, and the door shut. Though disappointed, yet we had reason to thank the Lord even for the disappointment. A Jew of about thirty years of age, came into the court of the synagogue. I addressed him in German, and gave him a tract. He began to read it immediately, and in the mean time came the door-keeper of the synagogue, to see and to ask what we were about. I answered him in German, and asked him, whether he understood Hebrew. On his answering in the affirmative, I examined him, (he was an old man), in the Hebrew Bible I had with me, and perceiving from this, that he really understood it, I gave him a Hebrew and German Hebrew Tract, which he began to read immediately. "Ah! this is printed in London?" "Yes." "Are you the author of it?" "No." "Is it not published by the Bible Society?" "No." To prevent further questions of this kind, I began to talk with him about the duty, which we owe each other, in reference to our spiritual welfare. He invited me to call on him, whenever I pleased, to talk with him about religion.

At my return to my hotel, I found there a young man waiting for me; it was Mr. Fuld, a converted Jew. The conversation I had with him, gave me a conviction, he was really a child of God. He is very anxious to enter the institution established in America.

Mrs. — (I have forgotten her name) a devoted English lady, who takes a great interest in the Jewish cause, will send you a letter which you may forward to Dr. Rowan, agent of the American Society. She is more able than any other person, to give information concerning the conduct, character, and circumstances of this young proselyte, as he has been dwelling in her house a considerable time. All the Christians of this place, who know him, give him a good character.

The next extract is taken from an account of Mr. Oster's proceedings at Colmar, and contains an interesting description of an aged Israelite, to whom he was introduced.

Colmar, Jan. 3.—On a walk with a Christian friend, Mr. S., we met with five Jewish boys. I addressed them in Jewish German, and invited them to call on me within half an hour. They came. I examined them in the Jewish religion, and found that they were ignorant even of the ten commandments. I gave them some tracts, and explained to them the first verse of the first Psalm. They listened with much attention.

Jan. 4.—Sunday, I held three religious meetings, at which I explained scriptural passages and prophecies given to the house of Israel, and prayed and exhorted our Christian friends to pray for this poor people of God.

Jan. 5.—This morning, Mr. S. accompanied me on an excursion into the villages in the neighbourhood of Colmar. On our way to the first village, Bishweyer, we met with two Jews going to the same village. I saluted them in Hebrew שלום לכם (peace be with you!) and instantly a conversation began. I invited them to go with me to the house of my friend in the village. They did it: and there we had a conversation of about an hour. One of them was a common Jew, very earnest indeed for the truth; the other was a rabbi of Trimbach, near Weisenburg, in the Lower-Alsace. The conclusion of our conversation was,

that they (particularly the rabbi) invited me to come to their village, where we could spend more time in discussing the subject, whether Jesus of Nazareth be the Messiah or not. I gave them the Tract, No. 9, two copies of the Prophets, and to the Jew first named I gave also a New Testament, which he promised to read attentively. From this place we went to Jepsheim, another Lutheran village. Though no Jews were in that place, we remained there; bad weather and the shortness of the day prevented us from going farther. According to my vocation, to be missionary everywhere, both to the Jews and the Gentile Christians, I held a religious meeting, where about sixty persons attended.

Jan. 5.—We visited an old Jew, whom we found in his bed. His countenance showed that he had peace in his heart, and was ready to depart hence, to enjoy heavenly happiness in the bosom of Abraham, whose true son he seemed to be. The two Christian friends and myself were quite astonished to see and to hear this old venerable man. He received us with much pleasure, and listened with great attention to what I told him of the Lord's promises given to his nation. He said, "I have read, for many years, Moses and the prophets, and also the New Testament, and some of these little books, (the tracts of our Society,) which I received from Mr. Fisher. The more I meditate upon the endeavours of the Bible Society, the more I am convinced, that it is God's work; it is the wisdom of God. God above is doing great things." He also said, "I recollect, that once I went with an old rabbi to the next town. We conversed about religious subjects. Then the rabbi said to me, 'I know that you are acquainted with the prophetic writings; but I would advise you one thing, keep for yourself what you have found in the prophets.' So I did, and am still doing." By the coming of his son, we were interrupted in our conversation. He was a young man of about thirty years, and one of my auditors on a former occasion. His expressions showed him to be very suspicious of our zeal

in distributing tracts, &c., considering our object to be to seduce them from their religion to Christianity. I asked him whether he knew what Christianity was? His answer showed him very ignorant of our faith. I asked him again, "What is your own religion?" He knew not. Then I said, "How can you suppose, that we should seduce you from a religion which you do not know, to a religion which you do not know either? Now, I would advise you, to study first your own religion, in the writings of Moses and the prophets, and then also that of the Christians, that is to say, the religion which is contained in the New Testament; for the religion of your Roman Catholic neighbours is not the religion of Jesus Christ. At last he said, "Never, never will I change my religion, which I have studied from my youth up." "Have you studied?" "Yes?" "For what purpose? Is not the sole purpose of all studies to learn the truth? See, here is your father still alive; I am sure, that only for this purpose he caused you to study." Here I said to the sick old man: "Father! have you not caused your son to study, in order that he may find and know the truth?" Joyfully and with a loud voice he said, "Yes, to know the truth." I left him (the father), inwardly convinced that this Jew is already in the kingdom of Christ, or at least at the gates of it.

Jan. 7.—This morning I spoke in the house of dear brother Fisher (mentioned here above) with an old Jew, about the obligation to keep the whole law of God. "Yes," said he, "but it is enough, if the law is fulfilled by the Jewish nation together; that is to say, I fulfil the first commandment, another the second, and so on. And in this way the whole of it is fulfilled."

Jan. 8.—On my return to Colmar, I distributed tracts to Jews, whom I met with on the road, and had a long conversation with two Jews, who entered at once with me into conversation concerning the coming of the Messiah, and the necessity of an atonement.

From Colmar Mr. O. went to

Mulhausen, where he circulated many copies of the Scriptures, and where some Jews were found so awfully debased as to be guilty of destroying them. Would to God no parallel instance of such conduct had ever occurred among persons calling themselves Christians!

Jan. 9.—This morning I left Colmar for Mulhausen. Here I am lodged with two old ladies, who receive hospitably in their house, Christian travellers, missionaries, &c. Soon after my arrival here, I paid a visit to the Rev. Mr. Graf, the first pastor of the Reformed Church in this place. He takes much interest in the Jewish cause, and is ready to make himself useful in our mission, in any way he can. He invited me to preach for him next Sunday morning.

Jan. 10.—I went this morning to the synagogue. As usual I began with reading one of their prayer-books. By this their attention was excited, and a conversation on the Hebrew language took place. Knowing that the chief rabbi from Colmar was just arrived, I thought it not advisable to go farther in the conversation. During the remainder of the day, I was, as it were, bound in my mind from undertaking any thing more. I spent my time, therefore, in preparing myself for my sermon on the following day in the German Reformed Church of this place.

Jan. 11.—This morning I preached on the words of Luke xxiv. 36, "Peace be with you." I shewed, first, the meaning of the Scriptural expression, "Peace," and, secondly, to whom the Lord is *still* addressing these words. In the afternoon I went, accompanied by two gentlemen, one a cousin, and the other a friend of mine, (Mr. S., mentioned here above,) to Rixheim, a village in the neighbourhood, where some hundreds of Jews are living. On our way to that place, we met with two Jews, to one of whom I had already given tracts in the morning. From the conversation I had with them, I found that they are very hard of heart, and have nothing of Abra-

ham, except his name. On our return, we met with many Jews, to whom I gave tracts, adding a few words of exhortation, that they might not remain ignorant of the contents of their own Scriptures, but seek in them the **דרך-אלהים** (way of God) and

therein find the salvation of their immortal souls. Almost all of them said, on leaving me, "Very well, I'll come to you; but then, you must also trade with me." Poor people, whose God is their belly; and the greatest good, corruptible money!

Jan. 12.—Almost the whole day I was occupied with the Jews. On my first going out this morning, I met with three old Jews, a young man, and two boys, who were talking together. I went near, and showed them a copy of the Psalms and Prophets. They seemed to be glad, seeing it in Jewish-German, and asked me what it cost. When they heard that I was no bookseller, but that I was giving the books gratis, they were very glad, quarrelled for the book which I gave to one of them, and asked me to whom properly I meant to give it. I told them, that as many as are desirous to read the Psalms and Prophets, may come to me, and may have some. The five Jews went home with me, and I gave to every one of them a copy of the Prophets, and of the Tracts, Nos. 9, and 47. After dinner, I went out for the second time. I met with a Jew of the neighbourhood, to whom I offered a copy of the Tract, No. 47. Whilst I was speaking to him of its contents, another Jew of the town drew near, took it out of his hands, and threw it to my feet, saying, "We ought to spit in your face. You need not instruct persons who do not ask you for instruction," &c. I endeavoured to calm him. But all I said was fruitless. He went with me, continuing to quarrel till we came to the chief square of the town. There were other Jews assembled. As they saw the Jew in anger and quarrelling with me, they began all at once to cry out, "We are not in England, we need not to change our religion; all your endeavours will be fruitless. More than ten of your

books have been used for waste paper, others have been burnt, &c., and if you print 100,000 francs worth, they all shall have the same fate." I left them and went home. Here I found two young Jews of the town, waiting for me. I entered into a conversation with them, and found one of them to be a pretty good Hebrew scholar. He is acquainted with the writings of Mendelsohn. In my presence he examined the German translation of the Psalms and Prophets, and found it according to the Hebrew. The objections he made against the New Testament, were these, "In Christ's genealogy of St. Matthew, are thrice fourteen generations, which is not so in St. Luke."

A. Similar instances occur in the Old Testament, which you do not deny to be divine.

Q. If Christ was God, he would have known that there was no fruit on the fig-tree, without going there to examine it.

A. Jehovah knew what Noah's descendants were about in building the tower of Babel, and yet it is said, "Let us go down, and see what these men are doing," &c.

I exhorted him to read the New Testament again, and with more attention, and to write down the objections he had to make against it, and bring them to me, that we might speak about them. He promised to do so. Soon after, three other Jews came, to whom I gave a copy of the Psalms and Prophets, and three Tracts, of No. 47. I told them, that my purpose in distributing these books was to make of them true sons of Abraham, which it must be confessed they were not at present. I explained to them also what *true* Christians are, and that the great multitude are not so. This I said as an answer on their question, "Why do the Christians persecute the Jews?" Ten copies of Psalms and Prophets, and many Tracts, were distributed this day.

Jan. 13.—Early in the morning Jewish children, a girl and a young woman, came asking for Psalms and Prophets, which I gave them.

It is with much sorrow, yet not without thankfulness to God, that I

write my Journal of yesterday. Since this morning, until between two or three o'clock in the afternoon, I have been visited by Jews of all ages, and from all the villages around. I distributed twenty-six Psalms and Prophets, and a number of the Tracts, Nos. 9, 46, and 36. At first, all went on well, every one had Tracts. Suddenly some boys and Jewish men assembled themselves before the house of my cousin, Mr. Winter, where I had been distributing them, and began tearing some Tracts and a New Testament which I had given by mistake, instead of a copy of the Psalms and Prophets. The Jew who had torn it, cried with a loud voice, "The devil take this man and all his books!" It was like a riot at Mülhausen between Jews and Christians. May the Lord who holdeth the hearts of all men in his hands, and who can direct them as the waters of the sea, awaken these unhappy souls to a care for their own salvation! Many Christians have sent to my cousin, asking him if I had any little French and English books for them. I willingly gave them what they asked, and distributed amongst them as many of the Tracts as I had with me. The young Jew, who had already been here yesterday, came a second time this afternoon. He drew from his pocket a little Hebrew book, and began reading it, in order to prove to me the false quotations from the Old Testament in the New. For example, from viiith chap. of Isaiah. After a short discussion on this chapter, and the signification of the word *עלמה*—and on the 6th verse of the ixth, I shewed him the 26th verse of the ixth chapter of Daniel, and the liiid of Isaiah, but he excused himself, by saying, that he could not understand these chapters without the commentary of Mendelsohn, which is to him the only authority: he would not listen to what I read to him, and went away laughing. In the evening, whilst I was taking my tea, a guard of the Police came into our room, asking for the gentleman of Strasburg, who had distributed the Tracts to the Jews yesterday. As soon as he heard that

it was I, he asked me very politely in the name of the Commissary of Police, to go with him, taking my passport, and a copy of my books. I immediately obeyed. The Commissary, after having examined my passport, and a leaf in the Hebrew books, asked me if I knew the ministers of that town. On my answering in the affirmative, he said to me, with much kindness, "Sir, this is well." From thence I returned with Mr. le Pasteur Graff, who interested himself so much in our Mission. I returned to my cousin, Mr. W., in order to pass the evening there. He, and especially his wife, and other persons, shew a great desire to hear me speak of the great salvation by Jesus Christ, of whom they had never heard a word spoken before. I trust they are going on for the kingdom of God. Scarcely had I arrived there, when a Jew from the town entered to ask me for a copy of the Psalms and Prophets, expressing his indignation against those of his brethren who had torn them that afternoon. I complied with his request. Soon after another Jew entered. He was a schoolmaster. He said to me, "I should like very much to know the contents of your books, in order that I may judge for myself." I refused to give him the Prophets, but I gave him a copy of the Tracts No. 9, 36, 26, and 27, saying, that he might choose which he pleased. He took the three last, promising to return them as soon as he had read them. About an hour after, I left my cousin's. In going out, I saw under the door of the shop, some torn papers. It was one of the Psalms and Prophets. I returned home, without seeing any thing in the corridor of the house where I lived. One of the persons with whom I lodged, accompanied me to shew me the house where I was invited to supper. In going out, we saw in the corridor, some torn papers. It was part of a Psalm and Prophet, probably the same copy: What grief was this to my heart, to see the *People of God*, thus tear and despise the *Word of God!*

Jan. 14.—The Jews continue this day to come and ask for books. I gave them none, except some Tracts, upon the

promise, that after having read them and told me their contents, they might have also Psalms and Prophets. I was engaged to pass the evening with the Rev. Mr. Graff, to whom also the Rev. Mr. Joseph, another Reformed pastor of this place, was invited. The chief matters of our conversation were the Jews, the labours and progress of our Society, the measures of the British and Foreign Bible Society, concerning the Apocryphas, and, in general, the religious state of England. Both of them expressed their interest in the Jewish cause, in which we are engaged.

Jan. 15.—My cousin, Mrs. Winter, told me, that her maid-servant was yesterday evening in a baker's shop, where many Jews were assembled, talking about the books of the Missionary. One part of them spoke with derision and contempt of them, whilst the others said, "They are good books; you do not understand them; they do not deserve to be torn to pieces and burned." The few real Christians I found in this corrupted town, pray for Israel's welfare and eternal salvation. May they be heard as well to us!

I leave this place for the first time, with the hope in God, that though I found here great opposition, yet the seed of the Word of God, may not entirely remain fruitless, but grow up, and bear fruit in due time. I brought forty-one copies of Psalms and Prophets with me to this place, of which I have now but four copies. I return to Strasburg, instead of going to Belfort and Montbelliard, as I intended to do.

On his return to Colmar, Mr. O. seems to have been actively engaged in his work, and to have distributed many books.

Jan. 16.—After my arrival in Colmar, I spent the remainder of the day with my Christian friends there, and wrote to Mr. Banga for a supply of books.

Jan. 17.—As it was the Sabbath-day, I thought it expedient to go to Winzenheim, a Catholic town in these

environs, where six hundred Jews are living. Mr. Scheurer accompanied me. We filled our pockets with Jewish and Christian Tracts, and a hunter's bag with Tracts, and Psalms and Prophets. One of the Jews, who came to me at Mühlhausen, and to whom I gave a copy of Psalms and Prophets, was from Winzenheim, and had invited me most cordially to call on him there, as soon as I should come into that place. I hoped that this invitation would open to me a door to the descendants of Abraham in Winzenheim. Therefore, the first thing I did after my arrival there, was to ask for the house of this man. But as I recollected only one of his names, (they have generally several names,) no person could, or rather would, shew me his house. So we came to several Jewish houses, without finding him out. To one of the families where we were, I gave a copy of Psalms and Prophets, accompanying it with a few words of exhortation concerning the necessity of man's acquaintance with the Word of God. They expressed their joy and thanks for my gift. In another house I distributed some Tracts of Nos. 9, and 47. The father, a man of about sixty years, said to me smiling, "Pray, Sir, are not these the books which were forbidden by the Consistory of Strasburg some years ago; and for the distribution of which that gentleman, (he meant Mr. Banga,) was about to be put into prison?"—Instead of an answer, I said, "Have you read these little books? Read them, and then judge." He remained friendly, promised to read them; and I left. From his house, we went to an inn to take our dinner, and to invite the Jews thither. In less than an hour, all my Psalms and Prophets were distributed. We went into the street, in order to return to Colmar. But no sooner were we on the road, than we were surrounded by Jews, I never saw any thing like it. It was as if we were distributing Louis-d'ors among this poor people, both Jews and Roman Catholics. The crowd was so great, that we were obliged to force our way through them. They followed us even to the end of the

Brewham, by Mrs. Dampier	25	3	7	Greenwich and Deptford, by a few Friends	1	9	0
Brighton, by Mr. and Mrs. N. Kemp. Gen. Purposes ..	34	15	6	Islington, by Mrs. Scott	56	3	7
Heb. Test.	3	12	0	North West London Ladies, by Miss E. Dornford	23	11	0
			35 7 6	Pentonville, by Miss Davis	0	16	6
Bristol, by James Fripp, Esq.	113	0	0	Do, by Rev. D. Ruell	21	14	6
Chelmsford, by Mr. C. Brown	0	10	0	St. John's, Bedford-row, by Hon. and Rev. B. W. Noel	23	13	1
Chichester, by A. Cooper, Esq.	77	16	0	Walworth, by Mr. F. C. Harris ..	2	10	6
Coventry, by Miss Barton	14	11	11	Wanstead, by Miss Gibbene, for Palestine Fund	2	15	8
Darwen, Machynlleth, Montgomeryshire, by Miss Richards and Friends	3	0	0	Malvern Wells, collected after an address by Rev. J. Wood	1	3	0
Derbyshire, by Rev. R. Simpson	286	11	6	Manchester, by B. Braidley, Esq. ..	71	12	7
Devon & Exeter, by J. Bingham, Esq.	80	0	4	Newcastle-on-Tyne, by D. Akenlud, Esq.	84	3	3
Gainsborough, by Rev. C. Henstley ..	49	3	0	Nottingham, by B. Maddock, Esq. ..	45	0	0
Garsdon, near Malmesbury, by Rev. J. Macdonald	6	0	0	Penrith, by Mrs. Law	6	18	8
Glashury, near Hay, by Mrs. Jones ..	9	17	10	Penryn, by Capt. Manderson	10	12	0
Guernsey, by G. Dobree, Esq.	108	13	2	Penzance, by Rev. J. H. Townsend ..	1	18	6
Guildford, by T. Haydon, Esq.	57	1	0	Portsmouth, by J. Alcot, Esq.	13	15	0
Hawxwell, near Bedale, Yorkshire, by Rev. M. J. Pattison	4	14	0	Preston, by Mr. Thos. Leach	12	7	0
Helstone, by H. M. Grylls, Esq.	22	13	8	Reiford, by Rev. J. W. Brooks	52	15	0
Hereford, by Mrs. Sandberg	20	10	0	Rochester, Chatham, &c., by Miss Skinner	4	4	0
Huddersfield, by Rev. W. Maddeu ..	98	3	5	Romsey, by Mr. G. Wheeler	2	10	0
Hull, by John Hudson, jun., Esq. Gen. Purposes ..	100	6	0	Ryde, Isle of Wight, by Mrs. Young	6	0	0
Heb. Test.	3	2	6	Scotland: Nairnshire Bible Society, by Mr. C. Smith	7	10	0
			103 8 6	Perth Ladies, by Rev. Dr. Pringle	89	16	0
Ipswich, by Rev. J. Charlesworth	15	0	0	Sea Bank, by Salt Coats, Rev. D. Landsborough, ann.	1	1	0
Ireland, by W. C. Hogan, Esq.	491	6	6	Shrewsbury, by Miss Haycock	17	3	6
Kendal, by E. Tatham, Esq. Gen. Purposes ..	35	4	8	Do, by Mr. R. Gray	6	18	6
Heb. Test.	4	4	0	South Collingham and Langford, by Rev. J. Mayor	15	0	0
			39 8 8	St. Arvans, by Rev. W. Jones	16	0	0
Kettering, by Rev. J. Hogg	45	2	0	Sudbury, by Miss Dupont	4	7	6
Lancaster, by G. Burrow, Esq.	30	0	0	Thorn, Yorkshire, by Miss Vause ..	1	12	0
Lichfield, by Mrs. Salt	4	7	0	Tichmarsh, by the Hon. Mrs. Powys	1	3	0
Liddington, by Rev. H. Barfoot	4	16	1	Tunbridge Wells, by Mrs. Freeman. Gen. Purposes ..	14	14	0
Lincoln, by Mrs. Fowler. Gen. Purposes ..	16	15	7	Heb. Test.	1	1	0
Heb. Test.	1	1	0				15 15 0
			17 16 7	Upwell, by Mr. J. Egar ..	4	0	0
Littlebury, by Rev. H. Bull. Gen. Purposes ..	2	6	6	Wellington, (Salop.) by Miss Poole	18	14	0
Heb. Test.	5	0	0	Wellington, (Somerset,) by Rev. Jas. Mules	20	0	0
			7 6 6	Westgate, near Louth	2	8	0
Llangyniew, Montgomeryshire, by Rev. T. Richards	1	3	6	Westbury, Wilts, by Mrs. Hayne ..	7	12	0
London: Blackheath Ladies, by Hon. Mrs. Foy	12	18	6	Wigan, by R. Bevan, Esq., for Heb. Old and New Tests	2	6	2
Camberwell, &c., by Miss Collin ..	9	2	0	Wilton, near Salisbury, by Rev. J. Phelps	13	0	0
Chelsea, by W. Leach, Esq.	71	14	10	Workington Ladies, by Miss Bowman	5	3	2
Clapham, by J. Wilson, Esq.	61	0	10				
Clerkenwell Ladies, by Mrs. Horner	1	1	6				
East London, by G. T. King Esq.	11	18	6				
Episcopal Jews' Chapel Ladies ..	156	8	5				

NOTICES TO CORRESPONDENTS.

"The Explanation of the Prophecy of Z'chariah, Chap. xi." will be inserted. "Essay on the Law of Moses," a new series, No. 1, will appear.

The Donation of £25. to the American Asylum, in the State of New York, for the protection of the Jews, as, "*First Fruits of exertions in Saltcoats, Campbell Coal, for the Peace of Jerusalem,*" will be paid over to Dr. Rowan on his return to England.

The Provisional Committee request us to acknowledge the receipt of the following Sums on behalf of the Warsaw Institution.

Lord Breadalbane, by the Hon. Mrs. Willson, Perth, N. B.	5	0	0	Clifton, by Mrs. Jenkinson. Miss Leycester, annual	1	0	0
Hon. Miss Ruthven, do.	1	3	0	Miss Johnston, do.	1	0	0
Stoke-on-Trent, by Miss Julia Minton	6	0	0	Miss H. Waldegrave, do.	1	1	0
Mrs. Wedgwood, by do.	1	0	0	Mrs. J. Taylor, do.	1	1	0
Chichester, by A. Cooper, Esq.	2	0	0	Smaller annual Subscriptions ..	0	15	0
Mrs. Whitacre, Huddersfield	10	0	0	Worthing, by Miss Barford	1	4	0
Mother & Daughter, by Messrs. Secley	1	0	0	A Lady, by Miss Barford	0	10	0
Geo. Baeceus, Esq. Smethwick, near Birmingham	1	0	0	Miss Rutter, collected by her ...	2	1	6
West Bromwich, do., Friends at ...	5	10	0	Miss J. Wildman	2	11	6
Miss Salter, Exeter	2	0	0	Anon., by Rev. J. Hall, Bristol	1	0	0
Glasgow Society, by P. Falconer, Esq.	5	0	0	Smaller Contributions	1	5	0

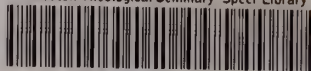
For use in Library only

For use in Library only

I-7 v.14

Jewish Expositor and Friend of Israel

Princeton Theological Seminary-Speer Library



1 1012 00314 8196